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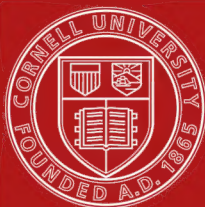
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ORANGEMEN'S DAY	TEMPERANCE SERVICE
WASHINGTON'S BIRTHDAY	

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PUBLISHER'S NOTE.

THIS volume is issued in response to many inquiries: "What have you helpful in the preparation of a Decoration Day service?" "Can I get back numbers of the *Treasury Magazine*" covering given subjects? "Where can I find facts concerning the history of the flag? as I am invited to make an address on a Flag-raising occasion." "Do you still publish 'Centenary Orations delivered in 1876'?" "Have you material helpful in making up a Fourth of July oration?"

It will be noticed by the table of contents that a wide variety of occasions and great range of topics are here presented, and much valuable ready-reference material has been collated for the convenience of the general reader and students of the *forensic art*.

We are greatly indebted to Joseph Sanderson, D. D., whose painstaking care is evidenced in the historical sketches and the general supervision of the work. Our obligations are also extended to the religious and secular press for many of the selections, and due credit has been given for extracts and quotations where authorship was known; care being taken not to duplicate or trespass upon the *Timely Service* columns

found in the bound volumes of the *Treasury Magazine*. In the endeavor to secure accuracy in the historical data and facts, we have been compelled to carefully compare conflicting authorities and use our best judgment in the statements published.

OFFICE OF THE TREASURY MAGAZINE,
Of Religious and Current Thought.

NEW YORK, *June, 1894.*

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THOUGHTS FOR THE OCCASION.

ARBOR DAY.

Historical.—The first suggestion respecting the annual planting of trees by children is attributed to Hon. B. G. Northrop, secretary of the Connecticut Board of Education, who made the suggestion in his official report of 1865. It gradually grew in favor, and in 1876 he offered prizes to the children of Connecticut to stimulate Centennial tree planting. The setting apart of an annual day for that purpose by State authority originated with Ex-Governor J. Sterling Morton of Nebraska, who induced the then Governor of that State to issue a proclamation appointing a day for the planting of trees throughout the State. In 1872 the day was made a legal holiday by enactment of the Legislature, in which provision was made for awarding premiums to those who set out the largest number of trees. The day was named, April 22, and the plan followed, and upon that first Arbor Day, more than a million trees were planted in Nebraska. It is calculated that more than 800,000,000 Arbor Day trees are now in a thriving condition on the prairie tracts of that State.

Arbor Day was observed first in Minnesota in 1876, when a million and a half of trees were planted. Kansas in 1878 followed the example of Nebraska with grand results. Next comes Iowa, then Illinois. Michigan passed an Arbor Day law in 1881, and Ohio in 1882. Since then Arbor Day has been recognized and encouraged by the civil authorities, and forty States now observe the custom.

The Grand Army of the Republic, The Grange organizations, and the State agricultural societies have largely aided in securing the observance of Arbor Day in several of the States, and in addition to the original aim of planting trees for salutary, economic, and atmospheric purposes, has been that for the adornment of home and school grounds.

Several of the States are doubly blessed: Indiana observes one day in April and one in November. The Governor of Pennsylvania this year by proclamation appointed two days, April 15 and 29. The time of observance varies in the different States, being determined somewhat by climatic conditions. In Florida it comes about the middle of February.

On the observance of the first Arbor Day in Ohio in 1882, the children of Cincinnati celebrated it by planting memorial trees and dedicating them to authors, statesmen, and other distinguished citizens. This has come to be known as the "Cincinnati plan," and originated with Hon. Warren Higley, President of the Ohio Forestry Commission.

The first Arbor Day in New York was in April, 1889, when more than half of the school districts reported as having planted trees about school grounds, and selected the maple as the State tree. The Friday following the first day of May in each year is Arbor Day in New York State by an Act of the Legislature.

ARBOR DAY IN SCHOOLS.

HON. B. G. NORTHROP.

ARBOR DAY for economic tree planting and Arbor Day in schools differ in origin and scope. Both have been erroneously attributed to me, though long ago I advocated tree planting by youth, and started the scheme of centennial tree planting, offering a dollar prize in 1876 to every boy or girl who should plant, or *help in planting*, five "centennial trees"; still the happy idea of designating a given day when all should be invited to unite in this work belongs solely to ex-Governor J. Sterling Morton, recently appointed Secretary of the United States Department of Agriculture. His able advocacy of this measure in 1872 was a marvelous success the first year, and still more each succeeding year. So remarkable have been the results of Arbor Day in Nebraska, that its originator is gratefully recognized as the great benefactor of his State. Proofs of public appreciation of his grand work are found throughout the State. It glories in the old misnomer of the geographies, "The Great American Desert," since it has become so habitable and hospitable by cultivation and tree planting. Where, twenty years ago, the books said trees would not grow, the settler who does not plant them is the exception. The Nebraskans are justly proud of this great achievement and are determined to maintain this pre-eminence. The great problem was to meet the urgent needs

of vast treeless prairies. At the meeting of the American Forestry Association, held at St. Paul in 1883, my resolution in favor of observing Arbor Day *in schools* in all our States was adopted, and a committee was appointed to push that work. Continuing as their chairman from that day to this, I have presented the claims of Arbor Day personally, or by letter, to the Governor or State School Superintendent in all our States and Territories.

My first efforts were not encouraging. The indifference of State officials who, at the outset, deemed Arbor Day an obtrusive innovation was expected, and occasioned no discouragement. My last word with more than one governor was: "This thing is sure to go. My only question is, Shall it be under your administration or that of your successor?" Many State officials who at first were apathetic, on fuller information have worked heartily for the success of Arbor Day. The logic of events has answered objections. Wherever it has been fairly tried it has stood the test of experience. Now such a day is observed in forty States and Territories, in accordance with legislative act or recommendation of State agricultural and horticultural societies or the State grange, or by special proclamation of the Governor or recommendation of the State School Superintendents, and in some States by all these combined. It has already become the most interesting, widely observed, and useful of school holidays. It should not be a legal holiday, though that may be a wise provision for the once treeless prairies of Nebraska.

Popular interest in this work has been stimulated by the annual proclamations of Governors and the full and admirable circulars of State and County School Superintendents sent to every school in the State.

Arbor Day has fostered love of country. It has become a patriotic observance in those Southern States which have fixed its date on Washington's Birthday. Lecturing this season in all these States, I have been delighted, as also in former years, to find as true loyalty to the Stars and Stripes

in them as in the North. This custom of planting memorial trees in honor of Washington, Lincoln, and other patriots, and also of celebrated authors and philanthropists, has become general. Now that the national flag with its forty-four stars floats over all the schoolhouses in so many States, patriotism is effectively combined with the Arbor Day addresses, recitations, and songs. Among the latter "The Star-Spangled Banner" and "America" usually find a place. Who can estimate the educating influence exerted upon the millions of youth who have participated in these exercises? This good work has been greatly facilitated by the eminent authors of America who have written so many choice selections in prose and poetry on the value and beauty of trees, expressly for use on Arbor Day. What growth of mind and heart has come to myriads of youth who have learned these rich gems of our literature and applied them by planting and caring for trees, and by combining sentiments of patriotism with the study of trees, vines, shrubs, and flowers, and thus with the love of Nature in all her endless forms and marvelous beauty!

An eminent educator says: "Any teacher who has no taste for trees, shrubs, or flowers is unfit to be placed in charge of children." Arbor Day has enforced the same idea, especially in those States in which the pupils have cast their ballots on Arbor Day in favor of a State tree and State flower. Habits of observation have thus been formed which have led youth in their walks, at work or play, to recognize and admire our noble trees, and to realize that they are the grandest products of nature and form the finest drapery that adorns the earth in all lands. How many of these children in maturer year will learn from happy experience that there is a peculiar pleasure in the parentage of trees—forest, fruit, or ornamental—a pleasure that never cloy, but grows with their growth.

Arbor Day has proved as memorable for the home as the school, leading youth to share in dooryard adornments. Much as has been done on limited school grounds, far

greater improvement have been made on the homesteads and the roadsides. The home is the objective point in the hundreds of village improvement societies recently organized. The United States Census of 1890 shows that there has recently been a remarkable increase of interest in horticulture, arboriculture, and floriculture. The reports collected from 4,510 nurserymen give a grand total of 3,386,855,778 trees, vines, shrubs, roses, and plants as then growing on their ground. Arbor Day and village improvement societies are not the least among the many happy influences that have contributed to this grand result.

CLINTON, CONN.

New York Independent.

ARBOR DAY PROCLAMATION.

EXTRACT from the proclamation of the Governor of Pennsylvania on Arbor Day:

“Let the people lay aside for a season the habitual activity of the day and devote sufficient time thereof to plant a forest, fruit, or ornamental tree along the public highways and streams, in private and public parks, about the public schoolhouses and on the college grounds, in gardens and on the farms, thus promoting the pleasure, profit, and prosperity of the people of the State, providing protection against floods and storms, securing health and comfort, increasing that which is beautiful and pleasing to the eye, comforting to physical life, and elevating the mind and heart, and by associations and meetings excite public interest and give encouragement to this most commendable work.”

WHAT earnest worker, with hand and brain for the benefit of his fellow-men, could desire a more pleasing recognition of his usefulness than the monument of a tree, ever growing, ever blooming, and ever bearing wholesome fruit?

IRVING.

ARBOR DAY LESSONS.

ARBOR DAY is a holiday of so recent birth that it has not yet become a matter of history, but as every event holds a lesson for those who care to seek for it, a glance at the cause of its institution and the necessity thereof, will not be time lost in profitless reading. The coming of the day reminds us of our ignorance in regard to trees of any sort, even those of our own country.

We know that our forests are in danger of being decimated by the ruthless strokes of the woodchopper's ax, and we know that to prevent that crisis, children, in the West especially, have been encouraged on this holiday to plant some tree or shrub to provide for future use and beauty. Kansas is said to be almost devoid of trees of any size, but in California they grow to such huge proportions that a carriage and horses can be driven through some of the cloven trunks, and houses be built in their branches ; these instances prove conclusively to us that the growth of trees depends upon climate, etc.

As far back in our knowledge of Biblical history as the time when Noah and his family are said to have been riding in the ark on the face of the waters more than 2000 years B. C., we read that he sent out, from the window that he had opened, a dove, and that at evening she returned to him with an olive leaf that she had plucked. In the land of Palestine, the land of olive oil and honey, the olive tree is always classed among those of most value. It is mentioned in the Greek and Roman classics, by the Greeks being dedicated to Minerva, and used in the crowning of Jove and Apollo.

It was used in the building of Solomon's Temple, the beautiful wood being overlaid with gold. To prepare the booths for the Feast of Tabernacles, one of the three great feasts kept by the Jews every year, the wood of the olive was also used. The tree is very long-lived ; some writers tell us that the ancient trees now in Gethsemane are be-

lieved by many to have sprung from the roots of those that stood there at the time of Christ's agony in the Garden, and that they may be two thousand years old. From the parent root there come up many shoots to adorn it while living, and to succeed it when dead.

When Solomon decided upon the building of the Temple, he sent *fourscore thousand* men to hew in the mountains; besides which he sent to Hiram, King of Tyre, for cedar, fir, and algum trees, and we read that the wood cut out of Lebanon was sent to him "in floats by sea to Joppa."

Although the culture of fruit trees, shrubs, and occasionally ornamental trees, was practiced by Egyptians, Greeks, and Romans, the cultivation of timber trees on a large scale belongs to modern times. In the days of Charlemagne the greater part of France and Germany was covered with immense forests, and one of that emperor's greatest acts was the uprooting of part of those forests to make way for orchards and vineyards.

Artificial planting was begun in Germany in the fifteenth century, and only sparingly in Britain a century later. Upon the seizure of the Church lands by Henry VIII. the quantity of timber thrown upon the market so reduced its value that instead of building cheap cottages of willow and common wood, they were then built of the best oak.

Planting was not general in England until the beginning of the seventeenth century, when by the establishment of botanic gardens in that and other countries an interchange was the cause of much progress in that way, and planting for profit became widespread. During the time of the war of 1812, because of the scarcity of timber for naval purposes and the great expense of obtaining supplies from foreign countries, the planting of trees received an uncommon stimulus, but with the declaration of peace in 1815 it ceased, and the raising of ornamental trees and shrubs took its place.

In all thickly peopled countries the forests no longer supply the necessities for wood by natural production, and

England has had to turn to her possessions in India for help : the teak, deodar, and babool, which cover large tracts in North India, supply her railway fuel ; the gum trees on the Nilgiri hills, the cinchona on various mountain ranges, the mahogany of Bengal, the acacia of Australia, each contribute its share to her needs.

A small portion only of the trees cultivated in Britain are indigenous ; some are natives of other parts of Europe, but about two-thirds of the whole are from North America ; and they are scarcely worth the trouble and expense of cultivation, for the summers are not sufficiently hot nor the light great enough to bring them to a perfect maturity. The conifers, or resinous trees, such as the larch, Scotch pine, cluster and spruce pine, the silver fir, and the yew, are characterized by straight trunks and needle shaped leaves without veins. Of these the larch produces the best timber, and is extremely durable, and besides its timber the bark is useful in tanning. Next in value is the Scotch pine, which furnishes the yellow deal of the Baltic and Norway. The value of the spruce fir is not in its being sawn into boards, but centers in poles of every kind, from those that support a hop vine to the making of masts for small ships.

Among our home trees we note the ash, the elm, beech, maple, chestnut, sycamore, birch, walnut, poplar, willow, and horse chestnut. Their names and habits should be familiar to everyone. It is a source of congratulation that we have this Arbor Day, for it reminds us of our needs and their remedy. We plant a tree or a shrub because others do the same thing, we teach the school children what a beautiful thing landscape gardening is, and as we show them how tree planting is done, they learn the lesson, and then they pass it along to others, and in that way we hope to add to our gardens, our fields, and forests, more value and much beauty.

Christian at Work.

ARBOR DAY—WHEN AND HOW TO OBSERVE.

ARBOR DAY is now a regular American institution. From a small beginning in 1872, it has grown to be a school frolic, enjoyed by scholars and teachers alike, and, what is better than all, the homes of our land claim their share in the happiness. The wise man who started the ball, away out in the treeless western State, has lived to see Arbor Day kept as a festival in nearly every State in the Union. Of course in a country so broad and long as the United States, there could be no one date suited to the climate of all. The season that is just right for tree planting in Florida finds the soil of Iowa still frozen hard ; the flowers are blooming in Texas before the forests of Maine can boast a few swollen buds. So the wise ones who planned for this new gala day were puzzled about the best date.

After trial of many plans, they adopted the only one at all feasible, and all along from Washington's Birthday, in the extreme South, up to early May in the northernmost States, Arbor Day has taken its place, and will no doubt hold its own among the holidays of the American people. It has done a wonderful work among the children, not only in its influence as a practical factor in the beautifying of the yards and streets about the school buildings ; but best of all has been the impetus given by it to the study of nature. The very fact that once every year the youth of our country may prepare for a day devoted to trees, has aroused them to observe and ask questions, and the coming generation will know more about them than did their fathers and mothers.

Each locality has its own methods for celebrating the day, and from year to year they are varied enough to keep up a healthful interest. Generally there is a gathering of scholars and friends, music by the children, recitations and essays, talks about trees, quotations about them from many great writers, and bright little speeches from visitors—these

and other things that are suggested by the occasion. Then for the practical part of the tree planting: the scholars march about the grounds, with banners flying and music swelling on the breeze, until they reach the spot where the young trees await their coming; there they halt, the trees are planted, and the name bestowed.

Often the trees are named in honor of some distinguished person, or some dear friend of the school, a favorite teacher, or superintendent. Then a chosen one will explain the name and give a sketch of the person thus honored. Sometimes the children plant many varieties of trees, and each child assumes a name; then, in turn, they describe their own special tree, where it originated and all about it. Sometimes a class, or a department, or even a whole school select a tree and claim it for its own. A pretty idea would be to have the scholars vote for a favorite kind of tree, and each give the reasons for his choice.

One can readily see what an interesting programme might be made for Arbor Day. If the children are too small to make speeches and understand the whole affair, a wise teacher might gather her little flock about her and tell them much that would please them. Where children do not attend school, or are taught at home, let the mother make a family picnic, and have each child bring a leaf or branch, with the promise of a story from mother, or a little speech of explanation from father or elder brother.

Even the very youngest child will have pleasant memories lingering about the word "trees," and Arbor Day will have a place with such bright spots as Thanksgiving, Christmas, or Fourth of July.

E. A. M. *in Churchman.*

WHAT a noble gift to man are the Forests! What a debt of gratitude and admiration we owe to their beauty and their utility! How pleasantly the shadows of the wood fall upon our heads when we turn from the glitter and turmoil of the world of man!

COOPER.

WHAT TREES TO PLANT ARBOR DAY.

THE celebration of Arbor Day in our country began in treeless Nebraska in 1872. In 1893 forty States had adopted the custom, and now the schools have made it a universal festival in all parts of the Union. It has been wisely suggested that each State should choose its own tree, which in every case should be one that will thrive best in its soil. New York State has chosen the maple. In a circular which the United States Department of Agriculture has issued, the best four trees for planting in street and park are said to be the sugar maple, red maple, American linden or basswood, and American elm. During the War of Independence poplar trees were planted as a symbol of our growing freedom, and they were called trees of liberty. The poplar grows very fast.

In the olden times trees were planted about the home to commemorate events in the family. Grandfather's and grandmother's maple trees still stand in front of the old homestead gate. They were planted on their wedding day, many years ago. Large, grand trees they are now, and they have been the homes of generations of birds who have been reared amid their branches and taught how to use their wings, and each summer time they seem to increase in number. A new tree was planted when each little child came to gladden the home. They were called birthday trees. Here and there on the homestead grounds stand the memorial trees, planted when some of the loved ones went away from the home on earth to the Father's home above.

Xerxes was very fond of trees, and once when he was on a march he rested under the shade of a large plane tree of great beauty. He was so pleased with it that he presented it with a golden chain, to be twined like a sash around its body. Before he resumed his march, he caused the figure of the tree to be stamped on a golden medal, which he wore in memory of the tree. The plane tree was very much

esteemed by the Greeks and Romans. It is still planted in the south of Europe and about London, but it does not thrive in our climate. Our buttonwood tree is very similar to the plane.

The study of trees is one of the most interesting studies in nature. Some of our young people say they cannot tell a maple from an elm, or an oak from a birch. This should not be so. Watch the different habits of trees, the variety of leaves the different kinds have, and the variety of ways the boughs grow. Poplars lift upward all their boughs. Trees the most lovingly shelter and shade us, when, like the willow, the higher soar their summits the lowlier droop their boughs. We have all learned that there is no other place so pleasant for children to play as under those kindly trees that drop their boughs over them and shelter them from the sun in the summer days. Where does luncheon ever taste so good as it does under the trees when we are picnicking? How often when we have been weary and fretted with the cares of life, have we found rest and quiet sitting down and leaning against the trunk of some grand tree that grows by the wayside.

It is quite an art to plant a tree so that it will take root and grow, and those who have had experience say the small trees are the ones that bear transplanting the best. Old trees do not like to be moved to new places, and will not take root easily in new soil. They seem to lose courage when they lose the old familiar place and its surroundings. It is quite an easy thing to plant a tree, but quite a hard thing to make it live and grow. So, if you are going to plant trees, get the best methods of planting them from the most experienced transplanters. "He who plants a tree, or a bush, or a flower, works with God to beautify the garden of the world."

New York Evangelist.

"A TREE," says Pope, "is a nobler object than a king in his coronation robes."

VALUE OF RURAL BEAUTY.

As time goes on, people are learning more and more of the value of adorning their homes and surroundings with what nature so freely furnishes. This taste is not confined to the country. In fact, it might be said with much truth that the denizen of the city is doing much more in this direction than our rural friends. The fine parks that have been purchased and embellished by the highest art of the landscape gardener fully attest this. The great parks projected in and around Boston, New York, and Chicago might be instanced as works which possess the highest type of rural adornment. Again, city people are turning their attention to the country, and are making the waste and abandoned places fine rural retreats, where their occupants can escape from the heat and dust of summer, and enjoy country life with all its beauties. This, we think, will settle in time the question of the abandoned farms of New England, as their value as summer homes is better known to the people of our large towns. On this point we quote from *Garden and Forest* :

“ It is encouraging to know that in so many places there is a growing tendency to purchase so-called waste lands and to hold them for the enjoyment of the people. We call to mind another region in Connecticut where the villagers are united in their interest to preserve all the rural charms of the neighborhood. Miles of highway have been purchased with no other purpose than to allow nature to frolic in her own free way by the roadside. Forests have been bought that they might be held for public enjoyment, and the feeling of the community is strong for the preservation of all wild spots which will help to satisfy the desire for beauty and repose. The State of New Hampshire has considered it worth while to recognize officially the value of its mountain passes and ravines, its lakes and cascades, and to provide roads and paths for the purpose of making them accessible. All this indicates that every year there are

more people who find pleasure and rest in the contemplation of natural beauty, and therefore there is reason for more earnest protest against the wanton marring of that beauty."

THE BEAUTY AND BENEFITS OF ARBOR DAY.

Nothing more delightful can be conceived than the celebration of Arbor Day as seen in some of the Western States. Not only the children of the public schools, but their fathers and mothers turn out to plant trees on this anniversary. The minds of those engaged in this work are naturally directed toward the advantage of green shade trees in an arid waste. The beautiful similies of the Bible doubtless rise to the lips of many of them ; Eastern peoples thoroughly understood how necessary trees are to the gathering of moisture, and consequently to the preservation and nutrition of all vegetable life.

In the city of New York two thousand children between the ages of five and fourteen were at the Spring Flower Show at Madison Square Garden the first Friday in May, 1893. Each of these received a pot of geranium or other plant easy to take care of, and the labors of these children in house gardening is to be tested at the next flower show, when a number of prizes will be awarded to the most successful. . . .

Outside of Madison Square Garden the celebration of Arbor Day was confined to the public schools. The form taken in these institutions is "appropriate exercises." [Page 53.]

It is quite certain that the vast majority of our city public school children will never have any opportunity to plant trees. It is equally sure that most of them are not able or are too lazy to cultivate plants in pots in their homes. But there is nothing to prevent teachers arousing in the children under their control an interest in the names

of trees in the public parks, in the beauty of their foliage, their flowers or their fruit. It would be well for many teachers if they devoted some of their own time to acquiring sufficient knowledge of trees to convey it to their pupils.

DESTRUCTION OF FORESTS.

SOME of the figures presented to the Forestry Congress recently held are in point here. From them it appears that the woodland of the United States now covers 450,000,000 acres, or about twenty-six per cent. of the whole area. Of this not less than 25,000,000 acres are cut over annually, a rate of destruction that will bring our forests to an end in eighteen years if there is no replanting. It is also stated that while the wood growing annually in the forests of the United States amounts to 12,000,000,000 cubic feet, the amount cut annually is 24,000,000,000 feet, and this does not include the amount destroyed by fire. The country's supply of timber, therefore, is being depleted at least twice as fast as it is being reproduced, and it is easy to see that unless this process is soon checked, it will not be many years before the country is suffering from a decrease in rainfall, and the consequent drying up of the streams. No observant person can fail to have noticed in his own locality the great change in the volume of water in the brooks and rivers as the years go on. Nearly all the tributaries of the upper Mississippi have lost one-half of their former supply of water. Inundations in the spring are more frequent, while now in the summer the depth of many of these rivers average hardly more inches than could be measured by feet thirty years ago. The snowfall is irregular, and the climate is subject to abrupt changes at all seasons of the year. And what is true of the Northwest in these particulars is true to a greater or less degree of all parts of the United States.

ARBOR DAY A NECESSITY.

ARBOR DAY, judging from the great amount of interest which both the press and public are taking in the matter, has come to be a sort of annual festival and public holiday over a great portion of the country, and is being more generally observed as the years go by.

This is as it should be. Systematic tree planting as a means not only of re-stocking the denuded districts in the older sections of the country, but also of creating a growth of timber on the hitherto treeless plains of the far West, is important, if not an actual necessity. Since the inauguration of Arbor Day millions and millions of fruit, shade, and forest trees have been planted, adding to the beauty and value of homes and lands, and thus increasing the prosperity of the whole community.

Therefore let everyone who can—whether he be at home on the farm or a village or suburban resident with ground adapted to the purpose—assist in commemorating Arbor Day by planting one or more trees as the circumstances permit.

It is not necessary to wait for any special day to plant trees; if the season is favorable, set them out whenever and wherever the opportunity presents itself. One great point is not to neglect the trees after they have been planted. They should receive a certain amount of after culture, have the ground kept clear of weeds and grass and be properly mulched.

Selected.

THERE is something nobly simple and pure in a taste for the cultivation of forest trees. It argues, I think, a sweet and generous nature to have this strong relish for the beauties of vegetation, and this friendship for the hardy and glorious sons of the forest. He who plants a tree looks forward to future ages, and plants for posterity. Nothing could be less selfish than this.

IRVING.

THE TREES OF THE LORD.

BY THEODORE L. CUYLER, D. D.

I CONFESS to an inordinate passion for trees. Sir Walter Scott going about Abbotsford with Tom Purdy setting out firs and larches, commands my admiration more than Mr. Gladstone "lifting up his axes upon the thick trees"; for I would almost as soon see a deadly weapon raised against a child. For over thirty years I have been sending communications to the religious press from "Under the Catalpa." A tough hardy veteran tree he is too—set out more than forty years ago by the man who came into this street soon after Dr. Samuel H. Cox built here his "Rus-Urban" cottage. There is not much beauty in the old fellow except in June, when his limbs are laden with most luxuriant masses of white blossoms. They soon wither and strew the ground with black rubbish that does not improve the grass; and in the spring there comes down another shower of long brown seed-pods. In spite of these inevitable nuisances, I rejoice in the stalwart catalpa whose broad green leaves have a tropical luxuriance, and whose limbs have wrestled with the storms of nearly fifty winters. I once spied a lady gathering up the leaves and stuffing them into her reticule. She said she was the wife of a Western missionary, and was intending to take the leaves home and sell them at an approaching church fair! I assured the good woman that I appreciated the compliment paid to my old arboreal companion, and would be glad if she would come and clear my yard every year of the faded and fallen glories which had outlived their usefulness.

The Bible is full of trees; from the time when Adam and Eve sat under their shadow in Eden, on to that splendid vision of the New Jerusalem, where the tree of life bears twelve manner of fruits and its leaves are for the healing of the nations. Absalom's oak, and Elijah's juniper, and Jonah's gourd, and the sycamore which hoisted little Zaccheus into notice, are all familiar to every Sunday

school scholar. Our Lord hung one of his most solemn parables on the boughs of a barren fig tree, and drew one of his most apt illustrations of the growth of his kingdom from the mustard which becomes tall enough for the birds to nestle in its branches.

There is great need in these days of cedar Christians ; for a vast deal of brash and brittle timber finds its way into the Church. For want of vigorous inward Christ-life these stunted church members have no spiritual growth. There is not vitalizing sap enough in one of these professed Christians to reach up into the boughs of his outward conduct—nor strength enough in the trunk of character to stand up straight. There he is—just as he was set out in the soil of the Church years ago, no larger, no broader, and no richer in graces than he was at the start, and the caterpillars of worldliness have spun their ugly webs all over his branches. He is a cumberer of the ground—drinking up God's air and sunshine, and yet adding no beauty or fruitfulness to the cause which he represents only to disfigure it.

A cedar Christian not only grows, but he grows in all atmospheres and through all weathers. However the wintry gales might rage over Lebanon's stormswept heights, the "trees of the Lord" toss the tempests from their elastic bows, and stand as fast and firm as the everlasting mountains underneath them. In the Church of Jesus Christ are just such hardy specimens of godliness—storm-proof, gold-proof, temptation-proof. They never bend and they never break. They never compromise with sin one single ell. Popular hurricanes smite against such men : sometimes when preaching plain truths that make sinners gnash their teeth ; sometimes denouncing iniquity in legislative halls, as Adams and Sumner and Giddings did ; sometimes uncovering sepulchers of uncleanness, as Anthony Comstock does ; sometimes risking life for the cause of Christ, as Livingstone did in Africa, and brave old John G. Paton did in the New Hebrides. The fiber of such cedars of the Lord never bends or cracks. Opposi-

tion only makes their roots strike down deeper, and the trunk of their testimony for the truth stand firmer.

It is not the winds of opposition or persecution which bring down church members very often in our days. They are in most danger from secret influences and besetting sins which gnaw out the heart of their religion. And when the community is startled by the defalcation and fall of some prominent man in the Church or the Sunday school, it is only the crack of a piece of timber that had been *worm-eaten* by *secret sin* long before. Christ's genuine cedars are sound to the core. There is a solidity in the fiber of the wood which not only enables them to bear a heavy strain, but will take on the bright polish of "the beauty of holiness." As Solomon built the trees of Lebanon into the most conspicuous portions of the Temple, so Jesus Christ appoints cedar Christians to be the lintels and the door-posts and the stately pillars in his spiritual temple.

These are the trees of the Lord whom grace has planted, and whose "fruit shakes like Lebanon." It is an *arbor day* in the Church when the converting power of the Holy Spirit creates such witness-bearing, sin-defying and bountiful fruit yielding Christians. Planted by the rivers of water, their leaves never wither ; they continue to bear fruit even in old age ; they are always full of sap and green. Death is only their transplanting into the realms of glory.

BROOKLYN, N. Y.

Christian at Work.

COME, let us plant the apple tree ;
Cleave the tough green sward with the spade :
Wide let its hollow bed be made ;
There gently lay the roots, and there
Sift the dark mold with kindly care,
And press it o'er them tenderly—
As round the sleeping infant's feet
We softly fold the cradle sheet,
So plant we the apple tree.

W. C. BRYANT.

WHAT is sweeter than a murmur of leaves unless it be the musical gurgling of water that runs secretly and under the roots of the trees, and makes little bubbling pools that laugh to see the drops stumble over the root and plump down into its bosom! In such nooks could trout lie. Unless ye would become mermaids keep far from such places, all innocent grasshoppers, and all ebony crickets! Do not believe in appearances. You peer over and know that there is no danger. You can see the radiant gravel. You know that no enemy lurks in that fairy pool. You can see every nook and corner of it, and it is as sweet a bathing pool as ever was swam by long-legged grasshoppers. Over the root comes a butterfly with both sails a little drabbed, and quicker than light he is plucked down, leaving three or four bubbles behind him, fit emblems of a butterfly's life. There! did I not tell you? Now go away all maiden crickets and grasshoppers! These fair surfaces, so pure, so crystalline, so surely safe, have a trout somewhere in them lying in wait for you!

HENRY WARD BEECHER.

THOREAU, describing his life and home in Walden woods, said, "My best 'room,' however, my withdrawing room, always ready for company, on whose carpet the sun rarely shone, was the pine wood behind my house. Thither in summer days, when distinguished guests came, I took them, and a priceless domestic swept the floor and dusted the furniture, and kept things in order. Sometimes I rambled to pine groves, standing like temples or like fleets at sea, full rigged, with wavy bows, and rippling with lights, so soft and green and shady that the Druids would have forsaken their oaks to worship in them. . . These were the shrines I visited both summer and winter."

THERE is a serene and settled majesty in woodland scenery that enters the soul, and delights and elevates it, and fills it with noble inclinations.

IRVING.

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1902

WARNINGS OF HISTORY.

FROM THE REPORT OF M. BLANQUE TO THE FRENCH
ACADEMY.

HON. WARREN HIGLEY, *President American Forestry Congress.*

"THE Alps of Provence present a terrible aspect. In the more equable climate of northern France one can form no conception of those parched mountain gorges where not even a bush can be found to shelter a bird, where at most the wanderer sees in summer here and there a withered lavender, where all the springs are dried up, and where a dead silence, hardly broken by the hum of an insect, prevails. But if a storm bursts forth, masses of water suddenly shoot from the mountain heights into the shattered gulfs, waste without irrigating, deluge without refreshing, the soil they overflow in their swift descent, and leave it even more scarred than it was from want of moisture. Man at last retires from the fearful desert, and I have the present season found not a living soul in districts where I remember to have enjoyed hospitality thirty years ago."

Such warnings of history are abundant. It is time the people of America learn the sad history of suffering and desolation that have followed the destruction of the forests in the earlier settled portions of the earth—in China and India, in Persia and Greece, in Switzerland, in portions of France and Italy, on the Istrian coasts of the Adriatic and the extensive shores of the Mediterranean, in Spain and in Palestine, whose rich fields, when her rugged hills and mountain sides were crowned with the sacred cedar, "flowed with milk and honey"; in classic Sicily, once the granary of Rome, and in many of the most beautiful islands of the sea—that they may heed the warning, study the forest conditions, and take the necessary steps to prevent the useless destruction now going on, and thereby escape the fate of those nations and communities that have in the past so recklessly made the unfortunate experiment of stripping the forests from valley and hill and mountain.

ASSERTIONS WARRANTED BY FACTS.

1. That the forest areas exercise a positive climatic influence upon the surrounding country. They modify the extremes of heat and cold, and render the temperature more equable throughout the year.

2. That the deforesting of large areas of hilly and mountainous country affects to a very large extent the quantity of water that comes from springs and flows in rivers. The more apparent is this when the deforesting occurs on the head waters of important streams. Then the water power is destroyed or greatly impaired, navigation impeded, commerce interfered with, and droughts and floods are more frequent and more severe.

3. That the interests of agriculture and horticulture are greatly subserved by the proper distribution of forest areas through their climatic and hydrographic influence.

4. That a country, embracing within its borders the head waters of all the streams and rivers that interlace it, when stripped of its forest covering becomes a barren waste, incapable of supporting man or beast.

These general facts have been determined beyond question.

FORESTRY EDUCATION.

Tree Planting on Arbor Day for economic purposes in the great West has given to the prairie States many thousand acres of new forests, and inspired the people with a sense of their great value, not only for economic purposes, but for climatic and meteorological purposes as well. The celebration of Arbor Day by the public schools in several of the older States by the planting of memorial trees, as originated at Cincinnati in the spring of 1882, and generally known as the "Cincinnati plan," has done much also to awaken a widespread interest in the study of trees; and this annual celebration promises to become as general in the public schools and among the people as the observance of May Day in England. "Whatever you would have

appear in the nation's life you must introduce into the public schools." Train the youth into a love for trees, instruct them in the elements of forestry, and the wisdom of this old German proverb will be realized.

AN OLD CUSTOM REVIVED.

THE origin of Arbor Day is attributed to the State of Nebraska. But in an old Swiss chronicle it is related that away back in the fifth century the people of a little Swiss town called Brugg assembled in council and resolved to plant a forest of oak trees on the common. The first rainy day thereafter the citizens began their work. They dug holes in the ground with canes and sticks and dropped an acorn into each hole, trampling the dirt over them. Upward of twelve sacks were sown in this way, and after the work was done each citizen received a wheaten roll as a reward.

"Great oaks from little acorns grow," it is said, but for some reason the work was all in vain, for the seeds never came up. Perhaps the acorns were laid too deep, or it might have been the trampling of so many feet had packed the earth too firmly. Whatever the cause the acorns refused to sprout, and the townspeople sowed the same ground with rye and oats, and after the harvest they tried the acorn planting again—this time in another way—by plowing the soil and sowing the acorns in the furrows. But again the "great oaks" refused to grow; grass came up instead, and the people were disappointed. But an oak grove they were determined to have, so after this second failure a few wise men put their heads together and decided to gain the desired result by transplanting. A day was appointed (in October), and the whole community, men, women, and children, marched to the woods, dug up an oak sapling, and transplanted it on the common. At the close of the exercises each girl and boy was presented with

a roll, and in the evening the grown people had a merry feast in the town hall.

This time the trees grew, the people of Brugg were pleased and satisfied, and instituted the day of tree planting as a yearly holiday. Every year as the day came round the children formed in line and marched to the oak grove, bringing back twigs or switches, thus proving that the oaks were thriving, and every year at the close of the parade the rolls were distributed to be eaten in remembrance of the day. This festival still exists and is known as "The Switch Parade"; our "Arbor Day" is only an old custom revived.

Christian at Work.

ARBOR DAY FOR THE SUNDAY SCHOOL.

WHY not the Sunday school as well as the day school?

There are church and Sunday-school buildings by the thousands whose unpicturesque exteriors need an ivy clothing, and there are churchyards and grounds that should be "laid out" on paper, and then, by a plan agreed upon, should be planted with trees and shrubbery, if the church is to be an attractive place.

If the children, as day-school scholars, have enough public spirit to enjoy sharing the ceremonies of an Arbor Day appointed by the Governor of their State, and if they gladly beautify, not only their own door-yards, but the public parks, the village common, and even the roadsides, an appeal to them, as Sunday school children, to beautify the surroundings of their own home church, ought to meet the heartiest kind of a response. Perhaps, also, there will be the grounds of the rectory, or parsonage, which the Sunday school will have peculiar interest in adorning. Nor would it be difficult for a missionary spirit to show attention of this kind to other people in the congregation, or to neighboring charitable institutions and homes.

Sunday School Times.

ARBOR DAY, THE CHILDREN'S HOLIDAY.

BY JOHN LAIRD WILSON.

ARBOR DAY as now fairly established, as an annual institution among us, works a sort of *revolution in American taste*, and in fact in American life. Time was—and that not so long ago—when trees were looked upon as a species of public enemy, and when it was regarded as one of man's most important duties to fell them and remove them out of the way.

The history of civilized man on the northern part of this continent has been the history of a continuous, almost uninterrupted, struggle with nature; and the forest has been a most pronounced obstacle in the way of the advancement of the American man. In all the New England States, in the old South and in the earlier Canadian settlements, the civilized man found a home and farm grounds only by effecting clearances in the woods: and these clearances were the less easily made that the means at command for the accomplishment of such work were extremely limited. Trees were, therefore, voted a nuisance; and the work of cutting them down was stimulated by the uses to which the felled trees were put. In the absence of coal, wood was useful for fuel; and it was a double advantage to have not only fields, but fields provided with suitable fences.

Arbor Day has brought about a revolution in American taste. From tree destroying we have come back to tree planting. The revolution, it is to be noted, has taken a very practical and promisingly enduring shape. It has won the approval of the governments of most of our States—in the State of New York it has assumed the character of a school holiday. The special work done on that day is the planting of trees in some suitable place or places by the children. The revolution is therefore radical. Arboriculture is thus made an element of juvenile training. It is expected, as it is intended, that the exercises of the day will have a wholesome effect upon the minds as well as

upon the bodies of the children. It was Agassiz who said "Children are born naturalists." Arbor Day will test the truth of this saying. Its exercises will bring them into close and pleasing contact with nature, and they will see her putting on her fresh green gown.

We might speak of the benefit which could hardly fail to result from tree planting on our extensive prairies, as well as of the beauty and comfort which might be secured by the more liberal growth of shade trees in the streets of some of our cities; and also of the custom of tree planting and its meaning in different ages and among different peoples.

Arbor Day is, in a special sense, the school children's day. If our young people grow up with a proper appreciation of trees, their beauties and their uses, we may safely trust to the future for developments in wise and wholesome directions.

Christian at Work.

AMONG the Indians of Brazil there is a tradition that the whole human race sprang from a palm tree. It has been a symbol of excellence for things good and beautiful. Among the ancients it was an emblem of victory, and as such was worn by the early Christian martyrs, and has been found sculptured on their tombs. The Mohammedans venerate it. Certain trees, said to have been propagated from some originally planted by the prophet's daughter, are held sacred, and the fruit sold at enormous prices. The day upon which Christ entered Jerusalem riding upon the colt of an ass is called Palm Sunday, being the first day of Holy Week. In Europe real palm branches are distributed among the people. Goethe says :

In Rome on Palm Sunday
They have the true palms,
The cardinals bow reverently
And sing old psalms.

HISTORY OF TREES.

BY WILLIAM ABBATT.

IF we look into the history of trees we shall find them used as symbols of strength, beauty, and grandeur by countless writers since the days of Moses. It is singular that all painters who have represented the scenes in the Garden of Eden have agreed in making the tree of forbidden fruit an apple tree, though critics have pointed out that this is entirely without warrant. To enumerate all the Biblical references to trees would require considerable space. In that graphic passage in the eighteenth of Genesis where Abraham entertains the three angels, the tree under which he asks them to rest was probably an oak, as such abound still in the region, and Dr. Edward Robinson says : "For many ages after Christ's a tree of this kind near Hebron was superstitiously venerated as one of those under which Abraham dwelt at Mamre." The Psalms are full of references to the cedar, which was the favorite wood for interior finish, and largely used in the construction of the Temple. Ezekiel's description of the Assyrian : "The Assyrian was as a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature, and his top was among the thick boughs. . . The cedars in the garden of God could not hide him ; the fir trees were not like his boughs, and the chestnut trees not like his branches ; nor any tree in the garden of God was like unto him in his beauty " ; and Lamartine's description of the cedars of Lebanon when he saw them in 1832 : "These trees are the most renowned natural monuments in the universe. Religion, poetry, and history have all equally consecrated them. What spot can we imagine grander, more majestic, or more holy than is afforded by the topmost platform of Lebanon, on which stand the trunks of these cedars ?"—remind us that some travelers claim that the traveler of to-day may see the same trees that the prophet did. The sycamore has its place in Holy Writ, for

was not the prophet Amos a gatherer of its fruit, and did not Zaccheus climb up into its branches to see the Saviour pass? The reference to the olive and fig tree need not be more than mentioned here. Returning to the modern world, we find one of Scott's contemporaries thus expressing himself: "The man who loves not to look at them, to lie under them, to climb up them (once more a school-boy), would make no bones of murder." In what one imaginable attribute that it ought to possess, is a tree deficient?—height, shade, shelter, coolness, freshness, music—all the colors of the rainbow; dew and dreams dropping through their soft twilight at eve and noon—dropping direct, soft, sweet, soothing restorative from Heaven. Without trees how could we have had houses, ships, bridges, easy chairs, or almost any single one of the necessities, comforts, or conveniences of life? Without trees one man might have "been born with a silver spoon in his mouth," but not "another with a wooden ladle." So wrote Christopher North (Tennyson's "Crusty Christopher") more than half a century ago.

We look to the poets for the most compact, the most forcible, and the most enduring descriptions of trees—and we find them in innumerable profusion—so many that we can make room for but a few. As, Milton's

His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great admiral, were but a wand.

Shakespeare abounds in allusions to trees, and there is nothing sweeter among the many sweet songs scattered through his plays than the one beginning:

Under the greenwood tree,
Who loves to lie with me
And tune his merry note
Unto the sweet bird's throat?

And then as one dwells upon this subject, what a multitude of songs and hymns and odes and dainty conceits of

verse start up in the memory ! There are Mrs. Hemans' "Orchard Blossoms," Lowell's "Under the Willows," Tennyson's "Talking Oak," Longfellow's "Voices of the Forest," Higginson's "Autumn Leaves," and noblest of all, Bryant's "Forest Hymn" :

The groves were God's first temples. Ere man learned
To hew the shaft or lay the architrave,
And spread the roof above them—ere he framed
The lofty vault together and roll back
The sound of anthems—in the darkling wood,
Amid the darkling wood,
Amid the cool and silence he knelt down
And offered to the Mightiest solemn thanks
And supplication.

ARBOR DAY—THE OBJECT TO BE ATTAINED.

THE Hon. Andrew S. Draper, late Superintendent of Instruction in New York State, now of Cleveland, O., in the *Journal of Education*, says : "The great object to be attained through the observance of Arbor Day is the cultivation of a love for nature *among children*, with the confident expectation that thereby the needless destruction of the forests will be stayed, and the improvement of grounds about school buildings and residences will be promoted. Preparation for such observance should therefore be made with these things in view. The love of nature is a growth. It may be aroused and cultivated. It is properly and legitimately a part of the work of the schools to do this. Indeed it is a great wrong to fail to do it, for nothing can add more to the enjoyment of life, or render a human life of larger advantage to all about it. From the beginning to the end of the school course, all the wonderful processes of nature, and particularly the development of vegetable and animal life, should have close attention. The life of the teacher should be keyed to these things, and she should be provided with such helps and devices, and given sufficient time to secure for them a lodging place in the lives around her. So much

being done in the schools, the children will observe and study natural objects. And when the springtime comes, and all nature is bursting into a new life, if the teacher can go with the children to the fields and the woods, after the German custom, and as a part of the school work, and there study the grasses, and the flowers, and the trees, and the birds, the outing and the object lesson will render the work of the schoolroom very much more effective. The children will not only gain a new interest and pleasure which can never be taken from them, but they will also wonder and think of the mighty power that is behind all these things, and they will reverence and love the God of nature."

THE AGE AND GROWTH OF TREES.

CHARLES R. SKINNER.

MAN counts his life by years ; the oak by centuries. At one hundred years of age the tree is but a sapling ; at five hundred it is mature and strong ; at six hundred the gigantic king of the greenwood begins to feel the touch of time ; but the decline is as slow as the growth was, and the sturdy old tree rears its proud head and reckons centuries of old age just as it reckons centuries of youth.

It has been said that the patriarchs of the forest laugh at history. Is it not true ? Perhaps when the balmy zephyrs stir the trees, the leaves whisper strange stories to one another. The oaks and pines, and their brethren of the wood, have seen so many suns rise and set, so many seasons come and go, and so many generations pass into silence, that we may well wonder what the "story of the trees" would be to us if they had tongues to tell it, or we ears fine enough to understand.

"The king of white oak trees," says a letter writer, "in this good year 1883 has been chopped down and taken to the sawmill. It was five hundred and twenty-five years old, and made six twelve-foot logs, the first one being six feet in diameter and weighing seven tons." What a giant

that Ohio oak tree must have been, and what changes in this land of ours it must have witnessed ! It looked upon the forest when the red man ruled there alone ; it was more than a century old when Columbus landed in the New World ; and to that good age added nearly four centuries before the ax of the woodman laid it low.

Yet, venerable as this " king of the white oak trees " was, it was but an infant compared with other monarchs of the Western solitudes. One California pine, cut down about 1855, was, according to very good authority, eleven hundred and twenty years old ; and many of its neighbors in its native grove are no less ancient than it was. Who shall presume, then, to fix the age of the hoary trees that still rear their stalwart frames in the unexplored depths of the American wilderness ?

There is a famous yew that must not go without notice in our record of ancient trees. This venerable tree stands in its native field, ever green and enduring, as if the years had forgotten it. Yet, it was two centuries old when in the adjacent meadow King John signed Magna Charta. If we bear in mind that in 1215 the stout English barons compelled their wicked king to sign the Great Charter protecting the rights of his subjects, we may conclude that this patriarch yew is at least eight hundred and fifty years old.

On the mountains of Lebanon a few of the cedars famous in sacred and in profane history yet remain. One of these relics of the past has been estimated to be three thousand five hundred years old. The patriarch of the English forests cannot, then, so far as age is considered, claim equal rank with the " cedars of Lebanon." But the baobab, or " monkey-bread," of Senegal must take the first rank among long-lived trees. Even the " goodly trees " of Lebanon must, if ordinary proofs can be trusted, yield the palm to their African rival.

An eminent French botanist of the eighteenth century, whose discoveries in natural history are of great interest to the world of science, lived some years in Senegal, and

had ample opportunity to observe and study the wonderful baobab. He saw several trees of this species growing, and from the most careful calculations he formed his opinion as to the age of some of these African wonders. One baobab, which even in its decay measured one hundred and nine feet in circumference, he believed to be more than five thousand years old. Truly, the patriarchs of the forest laugh at history.

Arbor Day Manual.

OBSERVATION ON TREE GROWTH.

AN interesting observation on tree rings is recorded by Professor Bachelant. During a visit to the ruins of Palenque, Mexico, in 1859, M. Charnay caused all the trees that hid the façade of one of the pyramids of the palace to be cut down. On a second visit in 1880 he cut the trees that had grown since 1859, and he remarked that all of them had a number of circles greatly more numerous than their age would warrant, supposing one circle only to be added annually. The oldest could only have been twenty-two years of age, but on a section of one of them he counted 250 circles. The tree was about two feet in diameter. A shrub not more than eighteen months old had eighteen concentric circles. M. Charnay found the case repeated in every species and in trees of all sizes. He concluded that in hot and moist climates, where nature is never at rest, trees may produce, not one circle in a year, but one in a month. The age of a monument has often been calculated from that of trees that have grown on its ruins. For Palenque 1700 years had been calculated, 1700 rings having been counted on a tree. These observations, however, require the number to be cut down to 150 or 200 years. Professor Bachelant asks if M. Charnay took account of certain colored rings which some tropical trees present in cross section, and which are to be distinguished from the annual circles,

The Garden.

THE POETRY OF TREES.

SHAKESPEARE, with his unerring grasp of the finest and most significant figures, makes, naturally, great use of the tree in his illustrations; from that which falls "with its blushing honors thick upon it," to the incomparable sight which preceded Macbeth's fall, that Birnam wood which marched bodily to Dunsinane.

RODERICK DHU's inspiring song to the "Evergreen Pine," and Edmund's "Greta woods are green" are known to all schoolboys. It is said that every kind of tree that grows in Scotland, and some of them many times over, are mentioned in Scott's poems.

GRAY, in his matchless "Elegy" adds immeasurably to its descriptive force when he speaks in one of the early stanzas of "those rugged elms, that yew-tree's shade." His mention of "the favorite tree" of the dead man, adds a pathetic touch to the picture, as also does that of the "stone beneath the aged thorn."

OH, pause and think for a moment
What a desolate land 'twould be,
If east or west the eye should rest
On not a single tree!

WORDSWORTH revels—if that sober poet can be said to do so wild and daring a thing as revel—in allusions to and descriptions of trees.

ONE of the most expressive lines in Coleridge's grand "Hymn in the Vale of Chamouni" is that in which he calls upon

"Ye pine groves, with your soft and soul-like sounds!"

ROBERT BROWNING seldom speaks of trees. Humanity, with all its passions, hopes, and fears, loomed up too tremendously before him to allow him much space for the

inanimate. The cypress "that points like death's lean, lifted forefinger" appeals to him, however, and when his homesick thought strays to England, he dwells tenderly upon her "elm-tree boles" in "tiny leaf," and "my blossomed pear tree in the hedge."

MRS. BROWNING is altogether different. It might almost be said that there is scarcely a page of her writings in which her instinctive love for trees does not find expression, though it is doubtful whether she is conscious of it. Perhaps the most permanent impression after reading "Isobel's Child" is that of "the seven tall poplars on the hill" and those "beechen alleys." One of her most beautiful stanzas is that one in "An Island," in which the place is described as

. . . all a-wave with trees,
Limes, myrtles purple-beaded;
Acacias having drunk the lees
Of the night-dew, faint headed;
And wan, gray olive-woods, which seem
The fittest foliage for a dream.

BUT Tennyson, whose love of nature amounted to a passion, is the truest poet of the trees. His whole being seemed to thrill with the mountain when it "stirred its bushy crown"; when he heard the "copses ring"; and when he listened to

The low love language of the bird
In native hazels tassel-hung.

It is he alone of all the poets who has marked the "black ash buds in the front of March," and the fruit of the spindle tree "which in our winter woodlands looks a flower." It is he who dwells with joy upon the time when "rosy plumelets tuft the larch," and upon that silence in which the sympathetic "slender acacia"

. . . would not shake
One long milk-bloom on the tree.

One of the saddest stanzas in "In Memoriam" is that in which he mournfully foresees that his grief will dull in him his delight in following the changes of nature :

Unwatched, the garden bough shall sway,
The tender blossom flutter down,
Unloved, the beech will gather brown,
The maple burn itself away.

AMONG our own poets, Whittier and Longfellow have given us profuse proof of their love of trees. The opening lines of "Evangeline" are perhaps more familiar than any others that Longfellow has written, and they are a picture, in words, of the forest ; while in "Hiawatha" he dwells lovingly upon "the lightness of the birch tree," "the toughness of the cedar," and "the larch's supple sinews."

One of Bayard Taylor's finest compositions is the passionate address, which he puts into the mouth of the Arab, to his beloved palm tree.

Thomas Starr King was a true lover of the forest, and thus translates its varied language, which is as really poetry as though it had been set to meter : "The oak roars when a high wind wrestles with it ; the beech shrieks ; the elm sends forth a long, deep groan ; the ash pours out moans of thrilling anguish."

The single poem of George P. Morris, beginning "Woodman, spare that tree"—a distant echo, though probably no plagiarism, of Campbell's "Spare, woodman, spare the beechen tree!"—is considered to have done more toward developing the proper love and veneration for trees than any other single influence.

Who can ever see apple trees planted without thinking of Bryant's beautiful lines upon that subject? In his "Forest Hymn" and in "Thanatopsis" the very spirit of the woods is embalmed. Whittier, Lowell, and Bryant have all of them most beautifully described the woods in winter. To many, the majestic figure of a tree is most suggestive and impressive when it is stripped of its foliage,

and its boughs, bare or laden with snow, reveal all the strength and aspiration of its soul.

The lyrics of our youth abound in trees, from "Thy mother is shaking the dreamland tree" to "A song for the oak, the brave old oak," or the Christmas ballads of the hemlock and the holly and

I wish I were an elm tree,
A great lofty elm tree with green leaves gay.

The "boy who went fishing with dad" sits forever in our memories under his oak tree, pole in hand; and Ben Bolt will always lie "under the hickory tree which stood at the foot of the hill," not far away from that historic "button-ball tree with its motley limbs."

Christian at Work.

SHOULD you ask me, whence these stories?
Whence these legends and traditions,
With the odors of the forest,
With the damp and dew of meadows,
With the curling smoke of wigwams,
With the rushing of great rivers,
With their frequent repetitions,
And their wild reverberations,
As of thunder on the mountains?
I should answer, I should tell you
From the forests and the prairies.

H. W. LONGFELLOW.

THE willow's whistling lashes wrung
By the wild winds of gusty March,
With sallow leaflets lightly strung
Are swaying by the tufted larch.
The elms have robed their slender spray
With full-blown flower and embryo leaf;
Wide o'er the clasping arch of day
Soars like a cloud their hoary chief.

O. W. HOLMES.

'Tis merry in greenwood—thus runs the old lay—
 In the gladsome month of lively May,
 When the wild birds' song on stem and spray
 Invites to forest bower.
 Then rears the ash his airy crest,
 Then shines the birch in silver vest,
 And the beech in glistening leaves is drest,
 And dark between shows the oak's proud breast
 Like a chieftain's frowning tower.

SIR WALTER SCOTT.

O HEMLOCK tree ! O hemlock tree ! how faithful are thy
 branches !
 Green not alone in summer time,
 But in the winter's frost and rime !
 O hemlock tree ! O hemlock tree ! how faithful are thy
 branches !

H. W. LONGFELLOW.

LET lofty firs, and ashes cool,
 My lowly banks o'erspread,
 And view, deep bending in the pool,
 Their shadows' watery bed !
 Let fragrant birks in woodbine drest
 My craggy cliffs adorn ;
 And, for the little songster's nest,
 The close-embowering thorn.

BURNS.

HISTORIC TREES.

AN EXERCISE FOR ARBOR DAY, BY EIGHT SCHOLARS.

ADA SIMPSON SHERWOOD.

I.—CHARTER OAK.

In history we often see
 The record of a noted tree.
 We'll now some history pages turn
 And note what trees we there discern.

And foremost of this famous band
We think the *Charter Oak* should stand.
We love to read the story o'er
How Andrus came from England's shore
As governor in this new land,
And ruled it with a tyrant hand ;
How, when he came to Hartford town,
Demanding with a haughty frown
The charter of the people's rights,
All suddenly out went the lights,
And, e'er again they reappeared,
The charter to their hearts endeared
Lay safely in this hollow tree,
Guard of the people's liberty.
All honor then to Wadsworth's name,
Who gave to Charter Oak its fame.

II.—LIBERTY ELM.

Another very famous tree
Was called the *Elm of Liberty*.
Beneath its shade the patriots bold
For tyranny their hatred told.
Upon its branches high and free
Was often hung in effigy
Such persons as the patriots thought
Opposed the freedom that they sought.
In war time, oft beneath this tree
The people prayed for victory ;
And when at last the old tree fell
There sadly rang each Boston bell.

III.—WASHINGTON'S ELM.

In Cambridge there is standing yet
A tree we never should forget,
For here, equipped with sword and gun, .
There stood our honored Washington,
When of the little patriot band
For freedom's cause he took command.

Despite its age—three hundred years—
Its lofty head it still uprears ;
Its mighty arms extending wide,
It stands our country's boasted pride.

IV.—BURGOYNE'S ELM.

When, in spite of pride, pomp, and boast,
Burgoyne surrendered with his host,
And then was brought to Albany
A prisoner of war to be,
In gratitude for his defeat,
That day, upon the city street,
An elm was planted, which they say
Still stands in memory of that day.

V.—THE TREATY ELM.

Within the Quaker City's realm
There stood the famous *Treaty Elm*.
Here, with its sheltering boughs above,
Good William Penn in peace and love
The Indians met, and there agreed
Upon that treaty which, we read,
Was never broken, though no oath
Was taken—justice guiding both.
A monument now marks the ground
Where once this honored tree was found.

VI.—TREE FROM NAPOLEON'S GRAVE.

Within a city of the dead
Near Bunker Hill, just at the head
Of Cotton Mather's grave, there stands
A weeping willow, which fond hands
Brought from Napoleon's grave, they say,
In St. Helena far away.

VIII.—THE CARY TREE.

I'll tell you of a sycamore,
And how two poets' names it bore.

Upon Ohio's soil it stands.
'Twas placed there by the childish hands
Of sister poets, and is known
As Alice and Phœbe Cary's own.
One day, when little girls, they found
A sapling lying on the ground.
They planted it with tenderest care
Beside this pleasant highway, where
It grew and thrived and came to be
To all around, the *Cary Tree*.

VIII.—HAMILTON TREES.

In New York City proudly stand
Thirteen monarchs, lofty, grand.
Their branches tow'ring toward the sun
Are monuments of Hamilton,
Who planted them in pride, that we
Had won our cause and liberty—
A tribute, history relates,
To the original thirteen States.

IX.—*Recitation for School.*

We reverence these famous trees.
What better monuments than these ?
How fitting on each Arbor Day
That we a grateful tribute pay
To poet, statesman, author, friend,
To one whose deeds our hearts commend,
As lovingly we plant a tree
Held sacred to his memory ;
A fresh memorial, as each year
New life and buds and leaves appear,
A living monumental tree,
True type of immortality !

Journal of Education.

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DISCOVERY DAY.

Columbus in History.—Christopher Columbus was born at Genoa in 1435 or 1436. He went to sea when fifteen years of age, and in 1470 married the daughter of an Italian named Parestrello, from whom he obtained maps, etc., and learned to make them. While doing so he conceived the idea of land to the westward, and made several voyages to the Azores and other places. In 1482 or 1483 he laid his scheme of discovery before John II. of Portugal, but the scheme was finally ridiculed. The same result occurred at Genoa. On his way to Spain he stopped at a convent in Andalusia to get food, and through the Superior of the convent he obtained an audience of the queen, demanding, however, too much for his services. Negotiations were interrupted, but were afterward resumed and a contract sealed between him and their Catholic majesties, Ferdinand and Isabella, April 17, 1492. The expedition furnished him consisted of three ships, named Santa Maria, Pinta, and Nina, carrying in all, 120 men, which sailed on Friday, August 3, 1492, at eight in the morning. Various discouragements attended the voyage, but on the 18th of September, while bearing to the southwest, many birds were seen, indicating land was near, and on the 11th of October, a cane, a log of wood, a stick wrought with iron, a board, a stake covered with dog roses were fished up, and at ten o'clock at night Columbus saw and pointed out a light ahead; at two o'clock in the morning of the 12th land was sighted, which was an island, named by Columbus San Salvador. He landed in the morning bearing the royal banner of Spain and others bearing the banners of the Green Cross. Columbus took possession of the island for their Roman Catholic majesties of Castile and Leon.

[In March of 1496 the Cabots, father and son, who resided in Bristol, England, were appointed by Henry VII. to the command of a squadron of five vessels on a voyage of discovery in the Atlantic Ocean. They steered northwest, on the 17th of June, 1497, the coast of Labrador, North America, was sighted, and on the 24th of June, St. John's, Newfoundland—afterward the whole coast of North America, or about 1800 miles of sea-coast, on all which the Cabots were authorized to set up the royal banner of England and as the king's vassals to possess the territories discovered by them. Thus South America was discovered by Columbus and held for Spain, and has continued a Roman Catholic country; while North America, discovered by the Cabots, who were commissioned by an English king and who took possession of it for

him, has followed in the footsteps of England and become Protestant. This singular providence is worthy of note.]

After several other discoveries Columbus returned to Spain in March 21, 1493, was received by their majesties in full court, related his adventures and discoveries, and great honors were conferred upon him. He sailed with a second expedition on the 25th of September, same year, having on board 1500 men and twelve missionaries. Land was sighted on November 3, and named Dominica; many other places were explored and named. In visiting La Navidad, where he had built a fort, he found it burned and the colony dispersed. The climate proved unhealthy, the colonists greedy and mutinous, and Columbus sent a dispatch to their Catholic majesties by which he founded the West India slave trade. After appointing a regency council under his brother he started out to sea again, but exhausted with fatigue he lay five months sick in Isabella. The state of the colony was deplorable. Many were rebellious, and five shiploads of Indians were sent to Seville to be sold as slaves. Court favor about this time seemed partially withdrawn; a commissioner was appointed to inquire into the circumstances of his rule. He returned home, arriving in Cadiz on June 11, 1496. The sovereign assuring him of his favor, he asked for a new expedition, which after some delay was furnished, and on July 31, 1498, he discovered Trinidad; on August 1 the mainland of South America; and on August 30 dropped anchor off Isabella. The colony was demoralized. He sent home many slaves which, when Queen Isabella saw, she ordered their instant liberation and return. Complaints were made against Columbus; the king appointed Francis de Bobadilla on March 21, 1499, to proceed to the island of Hispaniola, examine the condition of the colony and suspend the rule of Columbus. On his arrival and after examination, Bobadilla put Columbus and his two brothers in chains and shipped them off to Spain. Columbus would not permit his fetters to be removed during his voyage, declaring he would keep them "as relics and as memorials of the reward of his services." He wrote a touching letter to the queen, which turned the royal favor toward him, and she ordered a large sum to defray his expenses and received him at court, not in chains but richly appareled. Their Majesties repudiated Bobadilla's proceedings, but Columbus was not continued as viceroy. He started from Cadiz on another expedition, May 9, 1502, discovered the island of Martinique, and after much suffering he ran his ships aground in a small inlet called Don Christopher's Cove. From there he sailed for Spain, and arrived at Seville, September 7, 1504. He was too ill to go to court, made his will at Valladolid May 19, 1506, and on the following day died. Isabella had died some time before. A pompous funeral was given him by the king and a magnificent monument erected to his memory. His remains were buried at Valladolid, but have been transferred from place to place, and now rest in the cathedral at Havana.

A NATIONAL HOLIDAY.

PROCLAMATION BY THE PRESIDENT OF THE UNITED STATES.

WHEREAS, by a joint resolution approved June 29, 1892, it was resolved by the Senate and House of Representatives of the United States of America in Congress assembled, "that the President of the United States be authorized and directed to issue a proclamation recommending to the people the observation in all their localities of the four hundredth anniversary of the discovery of America on the 21st day of October, 1892, by public demonstration and by suitable exercises in their schools and other places of assembly";

Now, therefore, I, Benjamin Harrison, President of the United States of America, in pursuance of the aforesaid joint resolution, do hereby appoint Friday, October 21, 1892, the four hundredth anniversary of the discovery of America by Columbus, as a general holiday for the people of the United States. On that day let the people, so far as possible, cease from toil and devote themselves to such exercises as may best express honor to the discoverer, and their appreciation of the great achievements of the four completed centuries of American life.

Columbus stood in his age as the pioneer of progress and enlightenment. The system of universal education is in our age the most prominent and salutary feature of the spirit of enlightenment, and it is peculiarly appropriate that the schools be made by the people the center of the day's demonstration. Let the national flag float over every schoolhouse in the country, and the exercises be such as shall impress upon our youth the patriotic duties of American citizenship.

In the churches and in other places of assembly of the people let there be expressions of gratitude to Divine Providence for the devout faith of the discoverer, and for the

Divine care and guidance which has directed our history and so abundantly blessed our people.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 21st day of July, in the year of our Lord one thousand eight hundred and ninety-two, and of the Independence of the United States the one hundred and seventeenth.

BENJAMIN HARRISON.

By the President.

JOHN W. FOSTER, Secretary of State.

A HARVEST TIME HOLIDAY.

OCTOBER was long devoid of public holidays. As the harvest period, and as one of the most delightful of all seasons, it is pleasant to have a day therein set apart for rest and enjoyment. October 21, 1892, was designated by vote of Congress, Discovery Day, and the President was directed to issue a proclamation calling on the people of the country properly to commemorate the four-hundredth anniversary of the discovery of America. The board of managers of the World's Fair in Chicago dedicated their buildings in that month, although the opening of the Exhibition and also the naval review were postponed. Special exercises were held in the public schools throughout the country in honor of Discovery Day, and an appropriate programme was prepared for general use in the schools on that occasion. The various denominational pulpits recognized the day by services befitting the occasion. Other public demonstrations took place, and nothing was spared to make the celebration one long to be remembered and to stir a sense of patriotism within the hearts of the people.

EVERY man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul.

THEO. L. CUYLER, D. D.

DATE OF THE COLUMBIAN DEDICATION.

THE United State Senate and House passed a bill changing the date of the Columbian Exposition dedication from the 12th to the 21st of October 1892.

October 12 is "old style"; October 21 is "new style," or corrected date.

The new style is now generally adopted. The Pilgrims landed at Cape Cod, November 9; the event is celebrated in New England on November 19. Washington was born February 11; his birthday is commemorated February 22. The earlier dates are according to the Julian calendar, which varied from the astronomical or solar. The later days belong to the corrected Gregorian calendar.

From October 12, 1492, to October 12, 1892, lacks nine days of four hundred years. From the former date to October 21 is four centuries to a day. Moreover the day on which the New World was first seen was Friday. By a striking coincidence the 21st of October, 1892, fell on Friday. In the next century the difference will be 13 days.

Changing the date of the dedicatory exercises at Chicago had a substantial practical advantage. The New York celebration was fixed for the 12th, and this date could not be changed without calling an extra session of the Legislature.

New York therefore celebrated on the 12th and Chicago on the 21st. This avoided the obvious disadvantage of simultaneous celebrations.

CHRISTOPHER COLUMBUS' FAITH.

FOUR hundred years ago Christopher Columbus, bearing the royal banner of Spain in his hand, landed at San Salvador. Standing among his followers the great navigator thanked God, and the rough sailors kissed the newly discovered ground.

This event, which the people of America commemorated worthily in 1893, was the result of a faith so strong and an energy so restless that it is difficult to adequately portray the personality which embodied them.

Columbus was not a mere visionary who made a lucky hit. No doubt the stories of mediæval sailors about the mysterious land beyond the Western seas fired his imagination. But the unwearied explorer had analyzed the tangible evidences of a new country. The strange things washed in by the ocean from the west meant more to him than the legends of the past.

When a great idea comes to the mind of a man like Columbus it is hard to dislodge it. The Senate of Genoa, his native city, treated his plans with scorn. The King of Portugal treacherously tried to steal his glory. Ferdinand and Isabella of Spain turned him over to a committee of priestly astronomers, who overwhelmed him with Scriptural quotations and finely drawn theological points. He was rejected as a dreamer. Again and again he was repulsed, until sick at heart he set out for France.

While on his way out of Spain the courier of Isabella overtook the weary traveler at the Bridge of Pines, almost in sight of Grenada. That meeting was a tremendous incident in the history of mankind. It turned Columbus once more toward the court of the relenting queen, who finally furnished the means through which he reached the American continent.

Columbus is always a good subject for meditation. His piety, his courage, his confidence in Providence and in himself, his ceaseless industry, his enterprise and indomitable self-control are strongly marked in every step of his romantic and extraordinary career. Had he been a man who could be turned from his high purpose by discouragements his name would be unknown to-day. His life and work are a monument to faith and determination. He felt within him the power to do, and he had the courage to dare.

There ought to be some special features in the Exposition

of 1893 that will typify this great spirit of adventurous confidence in God. The churches of Christendom, without regard to denomination, might well join hands on this occasion, if only for a single day, the four hundredth anniversary of the morning when the cross was planted in the New World.

New York Herald.

DISCOVERY AND CONQUEST OF AMERICA.

REV. WILLIAM WHITE WILSON.

OBVIOUSLY this continent had to be discovered before a great republic could be founded upon it, but the great fact in this connection was that the peoples who colonized this country acquired by their movement hither the spirit of enterprise and the enlarged views which made the development of popular government possible. The Old World owes scarcely less to Columbus than the New. The men who initiate great changes are usually those who have left their early surroundings and acquired enlarged ideas by experiences they could never have met amid their old environment. This is true of the old Greek republics, which did not become progressive until they began to send out colonies, and it is true of Rome also, whose greatest men were those who knew most of the countries outside of Italy. The discovery of America opened the way for the inception and development of modern ideas. This was not the thought of the Spaniards, who believed they were founding a great empire here which would give them the predominating power in the Old World. They had entirely different plans for the future of this continent from those which were destined to be carried out. The founders of the great communities here were not kings, queens, nor their emissaries. The colonists who came here to seek enlarged opportunities of life and well-being, and especially those who came to seek relief from religious persecution,

laid the foundations of the country's greatness. To them and to the spirit which actuated them in coming here is due the existence of this republic—the greatest in the history of the world. The Puritans and the Quakers—the refugees who sought peace from oppression—accomplished what the favorites of crowned heads could not. Columbus is entitled to be placed at the head of all discoverers, not only because his force of character stands out pre-eminently, but because of the vast consequences of his work. The revolutions in Europe by which constitutional liberty has been secured in England and France and other countries are the result of the reflex action of American ideas—ideas which could not have been evolved in Europe before Columbus opened the gates of the New World and gave room for the Aryan race to extend itself and acquire its present mental development. Not only civil liberty throughout the world, but liberty of conscience, is due to the colonization of America. Common experience taught men of diverse views that they could live here on terms of mutual toleration, and the lessons learned here have been of benefit elsewhere. The great difficulty in the Old World was that men submitted passively to oppression, having no conception of their rights. It needed the spirit of discovery to show men what was due to them. All Americans are imbued with this spirit—it is their ruling passion. It makes them enterprising beyond all other people, and urges them to assist the progress of other countries as well as their own. So long as this spirit exists among us, our independence is safe, for we owe our independence, our prosperity, and all that we value to that spirit.

Chicago Tribune.

ALL great discoveries are made by men whose feelings run ahead of their thinking.

C. H. PARKHURST, D. D.

CHRISTOPHER COLUMBUS IN AMERICA . TO-DAY.

THE progress made since the discovery of America has been so great and so gradual that even those familiar with the history of invention and discovery are startled when they take time to think seriously about it. I wonder what Columbus would think if he could visit our country to-day. Let us suppose him in one of the coast cities, New York, for instance, looking out from its harbor, and watching the coming and going of the great steamships, so different from the three small vessels which constituted his fleet. Fancy his look of astonishment when told that the time required for the voyage now is eight or ten days, or even less. How he would contrast this with the ten weeks he passed on the waters, surrounded by a mutinous crew, and utterly ignorant himself of his destination !

Think of the amazed look upon his face, as he beholds for the first time a locomotive with its moving train—wonderful enough when seen upon a level, and still more so when upon an elevated railway. Do you not think his face, as he began to comprehend its purpose and extent, would express astonishment and perhaps awe ? To this mode of traveling add the street railway system, with its many improved methods, and his thoughts would doubtless revert to Genoa, his native city, and the carts and donkeys driven in its narrow streets.

As night came on, the blaze of electric lights would complete his bewilderment, only to be further increased by the sights and sounds of the next day.

Let us suppose it to be some morning when a piece of startling news has arrived from across the water. Watch his astonished face as he slowly grasps the fact that we on this side the ocean may know, in what would seem to him an incredibly short time, what has transpired on the other. And his amazement deepens while the wonderful Atlantic cable, with all the difficulties attending its completion and

its manner of operation, is explained to him. To this story is added the information that all over this broad country are stretched magic wires, uniting its extremes and making its cities and towns as one. Even his mind, admitted to be stronger than that of ordinary men of his time, would be almost staggered.

Then fancy him complying with a request to talk into what seems to be a little box with a hole in it, fastened upon the wall, and being told that the listener, in a town many miles away, will be delighted to make his acquaintance ! Do you think he could easily make up his mind that a huge joke was not being perpetrated upon him ? I think it would take more than the answer to dispel the feeling.

Then suppose him to hear the report : " A cold wave predicted ; make ready ! " I am sure he would take keen delight in hearing about the Weather Department Bureau, the observatories and Signal Service stations on the mountain peaks of the West, and the methods of calculating the time of storms. He knew something of astronomy, and his knowledge of the time of an eclipse once served him well.

At last, thoroughly dazed by what he has seen and heard in this one city, I wonder if he could be easily induced to trust his newly given life to the mercy of a railway train, and so shift the scene. And can you imagine his sensations as he is whirled along through town and country with the rapidity to which we have grown so accustomed ?

Do you not think that by the time he had gone the length and breadth of this great country, he would wish for the peace and repose of his tomb in Havana ?

Herald and Presbyterian.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind.

BISHOP PHILLIPS BROOKS.

THE PIONEERS OF AMERICAN INDEPENDENCE.

ROBERT C. WINTHROP.

THE hour when Columbus and his compeers discovered our continent its ultimate political destiny was fixed. At the very gateway of the Pantheon of American liberty and American independence might well be seen a triple monument, like that to the old inventors of printing at Frankfurt, including Columbus and Americus Vesputius and Cabot. They were the pioneers in the march to independence. They were the precursors in the only progress of freedom which was to have no backward steps. Liberty had struggled long and bravely in other ages and in other lands. It had made glorious manifestations of its power and promise in Athens and in Rome; in the mediæval republics of Italy, on the plains of Germany, along the dykes of Holland, among the icy fastnesses of Switzerland, and, more securely and hopefully still, in the sea-girt isle of Old England. But it was the glory of those historic old navigators to reveal a standing place for it at last, where its lever could find a secure fulcrum, and rest safely until it had moved the world! The fullness of time had now come. Under an impulse of religious conviction, the poor persecuted Pilgrims launched out upon the stormy deep in a single, leaking, almost foundering bark; and in the very cabin of the *Mayflower* the first written compact of self-government in the history of mankind is prepared and signed. Ten years afterward the Massachusetts Company came over with its charter, and administered it on the avowed principle that the whole government, civil and religious, is transferred. All the rest which is to follow until the 4th of July, 1776, is only matter of time and opportunity. Certainly, my friends, as we look back to-day through the long vista of the past, we perceive that it was no mere declaration of men which primarily brought about

the independence we celebrate. We cannot but reverently recognize the hand of that Almighty Maker of the World who "founded it upon the seas and established it upon the floods." We cannot but feel the full force and felicity of those opening words in which the Declaration speaks of our assuming among the powers of the earth "that separate and equal station to which the laws of nature and of nature's God entitle us."

COLUMBUS AND HENDRICK HUDSON.

ADDRESS OF CHAUNCEY M. DEPEW, NEW YORK'S DAY AT
THE COLUMBIAN FAIR, SEPTEMBER 4, 1893.

Two hundred and eighty-five years ago yesterday Hendrick Hudson cast anchor inside of Sandy Hook. Though not so fortunate as Columbus, he possessed in equal measure the qualities which won success and fame for the Discoverer. No sailor ever entered upon voyages so venturesome with his limited resources and meager equipment. His skill and daring, his courage and faith, carried a shallop and scanty crew where a modern steamship could hardly go. He reached nearly the highest point yet attained beyond the Arctic Circle. He tried every bay and inlet in the effort to pierce the icy barrier of the frozen North. He breasted the mountainous waves of Labrador and the storms of the New England coast and then rested in the harbor of New York.

Columbus sought to carry his religion to the heathen, and to find the gold of the fabled Eldorado, but Hudson sailed in the interests of the expanding commerce of the world. It was the belief of his times that a shorter passage to India would increase the trade and wealth of nations. The Orient was supposed to possess boundless riches for the Occident, if shorter and cheaper channels of communication could be opened. The discovery of the Hudson River was an epoch. Great and growing commonwealths on the borders of the lakes, filled with twenty millions of people, who in

fleeing from other lands have found liberty, happiness, and home, are among the results of his discovery. It has incalculably increased the material, moral, and intellectual welfare of the human race. It has made possible the strength, the power, and the perpetuity of the Republic.

Hendrick Hudson discovered Chicago. This city is as much indebted to him as New York. His deeds gave the opportunity and furnished the incentives which have created this present and potential capital of the West. The witches of New England, fleeing from the hangman and the scaffold, found welcome and shelter in tolerant and liberal New York. The same spirit continued down the years, brought the Yankee over to dispossess the Dutchman from political power and the Irishman to dethrone the Yankee, and the German, the Scandinavian, the Italian, the Frenchman, the Russian, the Dane, and the Spaniard to enjoy the equal benefits and unequalled opportunities of the great city and State of New York. This cosmopolitan town, while it is the first of American cities, yet has more Irish than any city in Ireland, more Germans than any city in Germany, save Berlin, and enough Italians to equal the population of the second-class cities of Italy.

We should fail to properly celebrate the day if we did not pay tribute to these immigrants from Holland, who founded the State and left upon it the indelible impress of their spirit and principles. New York is here to-day celebrating her day, claiming the elements which constitute her glory, but only in that spirit of friendly emulation which recognizes the merits of every one of the sister commonwealths. We are here with our Governor to say to the country, and to the representatives of other nations, that we have done our best for the excellence and success of this great exposition.

It has been the misfortune of the early Dutch settlers that the genius of Irving ran riot in a humorous history of their habits, occupations, and achievements. The ablest, most cultivated and philosophic minds the country has ever

produced have exercised their best efforts in developing the character and purpose of the Puritan and the Pilgrim. The New York Dutchman had no serious historian, but the State and city are his monuments.

We are here in this building, with its admirable architecture, artistic finish, and hospitable dimensions; we are here with our arts, our agriculture, our manufactures, the products of our mines and of our forests, the illustrations of our educational system and of our general progress, to explain to the other commonwealths and to the world why it is that we enjoy and retain and will continue to hold the proud position of the Empire State of the American Union.

It will be the distinguishing feature of this century that in its last years and dying hours there gathered upon the borders of Lake Michigan such a display of the beneficent results of peace and good will among men in promoting the happiness of mankind and the welfare of all peoples as no other age has ever seen. May its example be felt in every department of industry, in the realm of diplomacy, and in the expansion of liberty during the twentieth century.

New York Tribune.

THE MAN FOR THE TIME.

It would be an easy matter to find fault with Columbus, but at this juncture it is far better to dwell on the brighter side of his character. And there is much to be said in praise of his illustrious name. He was a man chosen as an instrument of Divine Providence to penetrate the mists that hid the unknown continent of the Western sea.

I pay tribute to his faith. It had been brought to his notice that an oar had been picked up by a sailor on the waters near the Canaries, an oar marked with strange hieroglyphics. It had floated from the west. There was, then, a world out yonder. This was the basis of his creed. It was corroborated by Plato's story of Atlantis, and by

tales told by the Carthaginians of green islands in the west. A book called "*Imago Mundi*" is still extant with annotations in the margin made by Columbus, and in which Roger Bacon expressed the opinion that it was not far from Spain to Asia. Two bodies had been seen out upon the open sea, strange-looking bodies with bronzed faces such as were seen in India. The man put this and that together and said, Why may we not reach India by sailing into the west? This was his creed: "India in the west." He believed it. A man with a creed is always a mighty man. "According to thy faith be it unto thee." Columbus was molded by the revelation that came to him by that floating oar. "India in the west." It was half right, half wrong, but he wholly believed it. "If yonder," said he, "is the new world, I will find it."

COLUMBUS AND HIS TREATMENT OF THE INDIANS.

THE Supreme Pontiff of the Roman Church issued an encyclical with regard to Christopher Columbus, recommending that on the anniversary of the discovery of America, certain special services be held in all the churches of the Catholic faith in Spain, Italy, and the two Americas. There was nothing improper in this: on the contrary, it was an appropriate method of commemorating the services rendered to the world by the great Italian navigator. Proceeding further, however, the Pope attempted in his letter to show that Columbus, in making his voyage of discovery, was impelled solely by a desire to serve the cause of religion and promote the interests of the Roman Church.

It is quite possible that in stating the intention of his voyage at the Spanish court, Columbus may have used language intimating that he had this purpose at heart, for at that time there was no surer way of attaining an object than by recommending its religious features to the attention

of those likely to advance it ; but if such evidence as this exists, it is the only reason to suppose that Columbus had any religious purpose at heart, or thought at all of the souls of the natives of this country. On the contrary, so far was he from considering either the spiritual or temporal welfare of the Indians whom he found, that among his first acts were barbarous betrayals of the childlike confidence with which they received him. One of his vessels grounded on the West India Islands ; the natives came to his assistance in their boats, and helped to land the cargo, and although the goods they handled must have seemed to them of priceless value, and, by reason of the situation, were left unguarded on the beach, not a single article was missing. Everywhere the Indians received the Spaniards with the utmost kindness and hospitality, and everywhere was this kindness repaid with heartless brutality, characteristic rather of demons than of men.

The history of the connection of the Spaniards with the Indians of the New World shows that, far from being actuated by a desire for the spiritual welfare of the unfortunate red men, their sole purpose was to use them as instruments for gaining wealth, regardless of their health or even of their lives. History does not contain a blacker record than the dealings of the Spaniards with the Indians. Columbus himself set the example in Hayti, when he and his companions ruthlessly butchered the miserable savages simply to create terror. The pages of Las Casas are full of the records of deeds of which demons should be ashamed. The natives were massacred in sheer wantonness, in sport, in mockery. In one place a Spanish officer laid a wager that he could cut off three heads at one stroke. Three natives were brought, laid one upon another, and by hacking at the necks of the unfortunate creatures, the wager was lost. In another, a Spanish trooper made a bet that he could transfix twelve with his lance, and won the wager. Miserable men were hacked to pieces that a Spaniard might try the temper of his knife ; were subjected to the most

excruciating and nameless tortures, that their captors might be amused.

Nor is the list of cruelties complete with the tale of these wanton outrages on humanity. Thousands upon thousands of the wretched natives perished in the mines, whither they were dragged in chains by the greedy Spaniards. It was estimated that during the first fifty years of the Spanish occupation, thirteen million of the natives perished by want, privation, and overwork in the mines or at the hands of their brutal captors. Las Casas, in one place, gathered over two hundred children, whose parents had been taken away, and who were left to starve. Treachery was resorted to, to capture men for the mines. When slaves were needed in Hayti, a message and ships were sent to the Laccadives, promising that if the natives would come to Hayti and be baptized, they would be treated by the Spaniards as brothers. Thousands came, believing the cruel falsehood, and were immediately set to work under taskmasters. The West Indies were almost depopulated. Cuba, Hayti, and Porto Rico had no population outside the Spanish towns and their environs; in the Leeward Islands, which at the discovery contained an estimated population of four thousand, seventeen years later only fourteen starving wretches could be found.

With such a record as this—a record of butchery, of horrid outrage, and nameless crime, a record which is perfectly open to the world, which has stood undisputed and indisputable for four centuries—it is too late for the Sovereign Pontiff of Rome to attempt to reconcile this tale of massacre with the lively interest which he declares the early explorers to have felt in the cause of religion. Motives of men may generally be judged with some degree of accuracy from their acts; and the Peruvian chief was not far wrong who, when solicited by the Spanish to be baptized and worship the true God, held up a bit of gold and said: "This is the only God the Spaniards worship."

St. Louis Christian Advocate.

AMERICA :
ITS NATIONAL AND INDIVIDUAL IDEALS.

AN ADDRESS BY BISHOP HAYGOOD BEFORE THE VANDER-
BILT UNIVERSITY.

WHEN, by guidance of inspiring Providence, Columbus found America, men called it "The New World." It is still the New World, and the Anglo-American is a new nation, making only the first chapters of its history. The people who went before us left no memorials of consequence. Neither the Indians we know, nor the mound-builders we do not know, nor such as went before them, were worthy to be the lords of such a world as this we live in to-day. They were in a sense the children of Nature only, and Nature, Saturnlike, devoured them. They did not "subdue the earth"; the earth subdued them. They were mere pensioners of nature's bounty, living upon the fruits of forests and streams.

If some of these dead and gone people, as the Aztecs, did show some skill as builders, they made no worthier contributions to history than the ruins that tell where they once toiled in vain.

Till the English-speaking and God-fearing colonists came there were none who dwelt on this continent who had thoughts worth keeping alive in the world. If all the ideas our forerunners had were utterly dropped out of history men would not miss them. These people lived after a fashion, but what did they stand for? What principles, what causes were incarnate in them? People who only live must die the death. It is Heaven's law.

What are the possibilities of this country that the Maker and Ruler has intrusted to us? Only a prophet could answer, for we never know what anything that has life in it really is till we know what, in its fullest development, it has come to be. We do not so much as know what an acorn is till we know the tree that has grown out of it.

What treasures are here men only suspect. God, who placed them here to develop and maintain a vast, rich, and Christian civilization, only knows how great they are. Young giants do not at first know their strength; the full, clear, and intelligent consciousness of power does not, in the really strong, come at the first spontaneous stirrings of energy, nor does it come in its fullness at once to any. Daniel Webster, making his first schoolboy declamations, had small knowledge of his latent power; his masterful arguments on the Constitution and the Union were not then in his consciousness, except as the mightiest oak that ever lifted its regal head to the sky and laughed at the voice of the tempest, was once in the tiny acorn from which it sprang.

Measured surveyor-wise ours is indeed a very big country. Greece would hardly fill up the boundaries of some of our counties, yet Greece gave to the world more that cannot die than all the peoples who went before us between the two oceans. When we are grown up how many people will there be? With the density of England's population Texas alone can maintain in comfort a hundred millions of human beings. With a population no denser the United States can easily find homes and support for many more than a thousand millions.

What are we here for? I answer, as a Christian—as one who believes in God and his Christ, and therefore does not despair of man. We are here to build a Christian nation. Nothing less would vindicate the wisdom of the Creator in preparing such a country; nothing less vindicate the Providence that first settled these shores with English-speaking Christian men and women, by divine laws of life driving hence and away the people who would not use their gifts; nothing less than a Christian state makes life worth living for us or our children.

The realization of this stupendous plan of Heaven will not come about by accident. The conditions of our problem favor success, but success is not of chance. Success

in any high sense does not spring out of the earth, as the grass and wild flowers spring out of the bosom of fertile prairies. The powers that rule the world are not blind ; sightless Fortune, flinging her favors about without discrimination, is a heathen conception. In a universe governed by law, the doctrine of chance has no place. . .

What a man becomes, depends on his relation to the law of his being. The doctrine applies in its full force to nations. The man is the unit of the race, and what is good for one is good for all. Nations can no more be saved in disobedience to law, than a man can be saved in disobedience to law. Obedience is the condition of life everywhere, and disobedience everywhere and every time issues in death. This also is salvation by faith, for obedience to law is the product of faith—faith in the law, if not in the lawgiver. Expediency and right always coincide in the long run ; there can be no true political economy any more than true religion that forgets or ignores righteousness—that is obedience. . .

At this point let us ask, What does this new and strong nation propose to itself ? What does it wish to be ? What ideal does this nation hold up to stimulate and guide its energies ?

Events, so far as men only are related to them, are the exponents of their thoughts and desires—ideals determine men's lives and shape the history of nations. As the universe expresses a thought of the Creator, so the history of a people expresses their thoughts, so far as human purpose and effort determine history.

Let us take a simple illustration from the life of one man—a man who was far from being a model, but one altogether noteworthy. One autumn evening—so the story goes—Warren Hastings, then a little boy, was lying under the gold-and purple-leaved trees of a noble English forest, gazing from a hillside upon the estate and home of his ancestors. In the changes of life the ancestral home had passed into the hands of strangers. It was as the bitter-

ness of death to the proud child of a race born to rule. His imagination kindled at the thought of one day winning it all back to the house of Hastings. Then and there he resolved to achieve what in his ambitious dreams was a bright possibility. Into the faith that gave birth to his purpose, he baptized his soul. The thought grew with his growth ; it became a fixed and absorbing passion ; it was the ideal achievement of a consuming ambition. It was the burning thought of all his days and the ravishing dream of all his nights. It clung to him through the studies of his schooldays, valued only because they gave him training for his great enterprise. It made his heart as stone and his nerves as steel while mastering the art of war ; it made his intellect subtle and remorseless as Satan's, while learning diplomacy—the art of overreaching men ; it was the one star that glowed in the sky during his great campaigns in India. For this he was blind to all dangers and deaf to all cries of pity. He accomplished his design ; it may be ignobly, but most surely.

History is full of illustrations ; so is the commonest everyday life of men that never gets itself written. Business, art, poetry, science, literature, religion—most of all—illustrate the thought and enforce the principle that lies at the heart of the doctrine of ideals.

No man ever rises above his ideal to stay—nay, no best man ever reaches his ideal. In the nature of things he cannot ; for there is no ideal that is not beyond the possibility of present achievement—unless it be a very low one, always tending downward. What is achieved is ideal no more. If the ideal does not outrun achievement there is nothing to live for. If anything worthy is attempted and accomplished, if there be true life, and therefore healthful growth, the ideal will be forever reforming itself ; it will grow larger, truer, diviner, and the mount of vision to-day only reveals a greater height nearer the stars for to-morrow's ascent.

This much is not in the least speculative ; this much is

clear beyond the need of argument—a man's real ideal determines the lines of his activities. Many fancies and vague dreams there may be that do not enter into volition, endeavor, or achievement ; but what a man really makes his ideal—that which he truly and persistently wishes to be, that above all things he tries to be—to that he bends all else. He may, indeed, dream and talk sentimentally of other, and it may be in themselves of better things, but if we would certainly know what is uppermost in a man's thought of life ; if we would be sure of his ruling love ; if we would know beyond doubt what he wishes to be (and it is out of uppermost thoughts, ruling loves, and fixed longings, that the imagination creates its ideal), there is an easy way to find out what we wish to know.

When you seek to know what a man's ideal of life is, do not ask, "What does the man say ?" His words may mislead you as his posings deceive him. Inquire only, "What does this man really try to do ?" When we find out what a man who can choose his lines of life steadily strives to do, we have found out what he really wishes to be ; we know what his ideal is.

Is he trying with all his might to win what men call fame ? Then fame is his ideal, and praise is success. Is all his effort put forth to gain and to hold high office ? Then power is his ideal, and his best man is he who is at the top of all the offices. Or, does he bend his energies and consecrate all his powers to the accumulation of money ? Then no matter how fine are his words in mere talk about the true end of life, we know what his ideal is—we have not yet learned how low it is. Christ knew, and he has told us. It is money this man wants ; wealth to him measures human success or failure ; his ideal is the richest man. To him come no greater thoughts than such as puzzle his soul concerning "greater barns."

Everywhere the statement holds good : A man strives hardest for what he most desires, and his ideal is involved in its realization. This is true, whether the ideal be noble

or ignoble, divine or devilish. It would be a grave mistake to suppose that all ideals lift up; they as certainly drag down. The false ideal pursued not only degrades—it destroys. . .

It is indeed true that many, perhaps most, men lack unity of purpose; they think of or wish for many things; they may not be conscious of creating or entertaining such things as ideals, but after all the fact remains, a man's real desire, and by consequence, his real ideal, is shown by what he most tries to do. "By their fruits ye shall know them" is the test of the Divine Teacher, who not only gives us all true religion, but whose doctrine is the germ of all our science. With him facts determine what theories are to be, and this is the heart of the Baconian philosophy.

The principle we have been considering applies to nations as surely as to men. In any community, whether a little village, a great city, or a nation, the *consensus* of the people's thought as to what is the true *summum bonum*, the unmistakable chief good, "the best thing in the world," this creates the ideal, inspires the efforts, and determines the history of that community, of that nation.

History is rich in illustrations. Two only I barely mention. Take Rome in Cæsar's time. Rome was then fully conscious of herself, and knew perfectly well what she wanted. The end Rome sought was dominion, and Rome strained every nerve to make conquests. And so it came to pass that Rome governed the world. Greece at her best showed her ideal in her arts. And it came to pass that Greece also conquered a world, and gave the patterns for all the arts that came after her day. . .

What is the American ideal? It may seem difficult, or impossible, to find the answer. In no country of the world are there more "views," "doctrines," "creeds," "philosophisms" concerning human life pressed upon the attention of men. There are voices on every side, most insistent and clamorous for recognition. We cannot find our answer by weighing the pleas which these many and

diverse and most urgent voices make. We will reach our answer by asking a different and less complex question : In what path of endeavor does American energy most expend itself ? At the end of that path be sure we find the ideal of our nation. What are the most people most trying to do ? To ask this question is to answer it : *Making money*. Not earning a support for one's family ; not making honorable provision for old age, or comfortable settlements for one's children, but making money for the sake of money and for the sake of what it commands. Find us the richest man, and the ideal American will be one richer than he. Making money as the end and aim of life is a foolish and unmanly thing ; making money as a means to an end may be a very wise, and also a very noble occupation. The power that is in money to do good is the one quality in it that gives it worth, that entitles it to respect, that lifts it above dirt and corruption. Measuring men by mere money gauges is heathenism. Making money-having the chief end, and money-getting the chief occupation, of life, works out the most deplorable results in the thoughts and lives of men. When the richest becomes the foremost man, and one richer than the richest the ideal man, we forget why a man is sent into this world, and cease to know what a man really is. Confusion enters into all our conceptions of human life. We apply false tests to ourselves as well as to others ; we " call evil good and good evil " ; conscience loses its polarity, and virtue dies at the root. When men choose occupations simply to make money ; seek office only for salaries, perquisites, and, above all, opportunities ; in a word, when money is the end, and money-getting the business of life, character and usefulness become secondary, whereas character and usefulness are in human life what God cares for, and what a wise and good man prizes above all the world. . . .

Few of us realize how despotic this money ideal has become. Nothing is more foolish than the making of wholesale indictments of our times or of our people, unless it be

the blindness that will not see a storm-bearing cloud till it bursts in desolating fury.

Men known to be unprincipled are honored for their bank accounts. Men of fortune, and controlling the influences that command fortune, can hold high office and feel themselves too safe to need vindication when charged with infamous crimes. It no longer startles us when an election, to the United States Senate even, not infrequently turns upon the gold rather than the brains, virtue, or patriotic service of candidates. It no longer shocks us that the "barrel" enters as an essential factor into many elections, and not a little legislation. It has become so commonplace as hardly to be a scandal that party managers calculate the price of purchasable voters, and "levy contributions" to meet what they call "legitimate expenses." Big men make combinations that crush all weaker rivals, organize "trusts" that rob the people, and are called financiers. In ravenous greed they are the sharks of the business world, and as to conscience they are the successors of the Barbary pirates who scourged the Mediterranean some generations gone. If they succeed they enter the charmed circle of our immortals. A million dollars covers a multitude of sins, and many millions are of the essence of nobility. Thousands of people, finding to support them voices not a few in hireling newspapers, count it unpatriotic that a minority in the legislature of Louisiana refuse a bribe of \$25,000,000, and curse the only men who are struggling to save the virtue and honor of the State. So high is money, so low is honor.

How can there be honesty in business, purity in politics, righteousness in government, or true virtue anywhere, while money is the essential element in our ideal of human success? How can it be otherwise than that our politics should be corrupted, that legislation should be poisoned, that government should be debauched under the tremendous stimulus of an all-abounding idolatry of gold? How can it be otherwise than that a fatal paralysis should strike down social and civil virtue?

If a great university has any mission to men it is to help them to find out the very truth of things—to help them to find out how to live. A great school like this is a perpetual protest against the worship of money. It shows how nobly money may be used when consecrated to noble ends and intrusted to the wise and good. Very gracious to us was the Providence that brought together Cornelius Vanderbilt and Holland N. McTyeire—two men not often matched in this world, each in his sphere a master and king of men.

That the generous founder meant his royal gift to underlie and foster a great Christian university is absolutely certain, not by mere words, but by the method he took. . .

Our section—this South—is the very best part of the Union, as the Union is the best part of the world. The South has just begun her true development of all sorts, and in all lines of human activity. Her future is more glorious than the dream of any poet who ever sung to the hopes of his people the coming of a golden age. Her natural resources are inexhaustible, and the hopeful courage of her people is invincible. From 1880 to 1890, the taxable property of the Southern States increased sixteen hundred millions, and her growth has just begun. Before a century has passed away the South will be fabulously rich—richer than any country in the world. Whether this amazing prosperity will be a blessing or a curse depends on the relations of our people to the eternal powers. If we grow rich only, we become pagans. If mere business, mere money-making, shall become an all-consuming passion, then our whole course of life gets out of balance, and we drift into chaos. . Nothing that a great university can do at such a time as this is better for the country than to see to it that the business prosperity of the people shall not utterly destroy them. Let a school like this lead the people into the best ways of thinking and living. Let it show to us the true ideal life. This is its mission and work. Teach us not books only, but life and duty also.

THOUGHTS PERTINENT TO DISCOVERY DAY.*

THE PROBLEM OF LIBERTY SOLVED.—The elect nations of the past had been chosen of God to carry out certain purposes of his, as the chosen people of Israel, Babylon, Greece, and Rome. In later history Spain, Germany, and England each led the other in its own day and thus fulfilled the purposes of God. England of late has been the elect nation, but now the star of empire is passing westward to this land. There is no question but that now and in the future this land is to be the elect nation under God for solving the problems of liberty, of the amelioration of mankind, and of the best Christian civilization.

REV. M. M. SMITH, PRESBYTERIAN.

AMERICAN RESOURCES.—Among the thoughts suggested by this day the first is one of humiliation. As a people we are disposed to brag and boast and have an inordinate confidence in our powers. We are possessed with an idea that American ingenuity can accomplish anything. We regard our own things as far the best in the world, our own institutions as the most perfect. But if we come to view things with an unprejudiced eye and to pass judgment free from self-interest, we must say that, as a rule, our own things are not the best, the productions of our skilled labor are not always equal to those of older countries. The only things we have any shadow of reason to boast of are those things the production of which we have nothing to do with, namely, those things which are our natural resources and are the gift of God

REV. J. NEVITT STEELE, D. D., EPISCOPALIAN.

THE GATEWAY OPENED.—Columbus really did more than he intended, for he actually made his discovery, which the country is now celebrating, and the importance of which

* From the various pulpits in New York City.

Columbus appreciated and spoke of when he said : " I've opened a gate by which others may enter." And still he died deprived of all except the name and fame of the New World. This was the apex of his fame.

It is nonsense to dwell on the fact that Columbus was a Roman Catholic, any more than Presbyterians should glory that Washington was a Presbyterian. Columbus lived at a time when he was obliged to be a member of the Roman Catholic Church, and that is all there is to it.

REV. G. R. VAN DE WATER, EPISCOPALIAN.

GOD AT THE HELM.—Columbus started on his voyage of discovery with God at the helm. Columbus was a susceptible man, and imbued with the power of the Holy Ghost he started to find a new passage to the Indies with the idea of spreading God's Word.

REV. DR. SATTERLEE, EPISCOPALIAN.

IN THE VAN OF CIVILIZATION.—Some writers dispute that the honor of the discovery of America was due to Columbus, saying that he was never very near North America. Perhaps as much honor was due to Sebastian Cabot and the English government. However that might be, by common consent nearly everyone has agreed in giving honor to the names Columbus and Columbia. When Columbus landed he invoked the blessings of God, and in the establishment of this government the same divine power has been recognized. Could anyone doubt that these things were providential? It opened a country which has been fruitful in the enlargement of the Church, in the teaching of the Bible, and in bringing people of all nations and all beliefs together in the common cause of the advancement of civilization.

REV. DR. J. W. BROWN, EPISCOPALIAN.

THE PROBLEM OF OUR CIVILIZATION.—Ours is the last experiment among the nations. Other nations may pos-

sibly arise and mar their future or make it, but it is in no undue spirit of self-importance that we say to-day that no other nation can arise with so great an inheritance and so great opportunities as the God of Nations has given us.

Great danger lurks in our country's rapid growth in material wealth. The rich are growing richer and the poor poorer, and all are selfish. I hope that the problem of our civilization may be solved without bloodshed.

REV. DR. RAINSFORD, EPISCOPALIAN.

NO PARALLEL RECORD.—Without a parallel in history the name of Christopher Columbus stands alone, and like some great oak towering above the forest trees, so does he stand far in advance of his age with a work which is the most important since the birth of the Saviour of mankind. And I believe that as surely as men have been chosen by God for any work, so surely was he the chosen vessel to reveal the marvels of a New World to the wondering vision of the Old.

REV. E. S. HOLLOWAY, BAPTIST.

OUR ADVANTAGES AND OPPORTUNITIES.—Many blessings and advantages were bequeathed to all nations by the discoveries of the great captain: First, in securing large space for the multiplying millions of the Old World; second, in affording opportunity for experiments in government, unburdened by the evil traditions and prejudices which have so often defeated efforts toward political equality; and, third, in liberating the world's thought and sympathies by showing how men of all creeds and conceits might dwell together in the same political household in perfect good will.

DR. RYLANCE, EPISCOPALIAN.

THE TRIUMPH OF FAITH.—God went before Abraham and Columbus as truly as when by the pillar of cloud by day and the pillar of fire by night he went before the children of Israel.

We do not detract from the honor due to Columbus in giving honor to those who long before his day plowed their lonely way across the trackless ocean.

The year 1492 was a time of great glory and equal disgrace for Spain. It was the year of unparalleled cruelty to the Jews, inhuman treatment of many Moors, and the introduction of the Satanic Inquisition. All the glory which Columbus brought was tarnished by the foul blackness of the Inquisition. There was danger at one time that he himself might suffer from its horrible methods of examination and punishment.

His life teaches this lesson more than any other—the triumph of faith. He was another Abraham ; he went out, not knowing whither he went. He was another Moses ; he endured, seeing Him who is invisible. The man without faith is the man without power.

Life is an ocean, and no one can cross it safely unless he sail in the bark of faith.

REV. DR. MACARTHUR, BAPTIST.

FAITH IN THE UNSEEN.—Columbus really did begin the discovery of America, and we are all helping to complete the discovery.

As we re-read the story of Columbus we are perplexed beyond measure by the dissolving processes of historical criticism. Remorseless investigation has broken into a thousand pieces the image of Columbus which was the fascination of our childhood. While the truth is always welcome we have need to beware of the excesses and vagaries of reckless criticism, and we cannot put our trust in those whose sole accomplishment is skill in the art of disparagement and disdain. Amid all disputes one fact no detractor can disguise—Columbus did the deed which brought the two continents together, and made the life of the East to flow into the lands of the West.

He thought the "Sea of Darkness" was full of great islands. Thus most men go through mire and bog ere

they reach the bedrock of reality. Men, like horses, must often wear blinders to keep them going straight forward. Knowledge comes by sailing out into the sea, and "if any man will do he shall know." He believed most profoundly in God, in the Bible, and in Jesus Christ as the incarnate Word. His science and his religion were like the right hand and the left. The greatest discovery of the ages began in prayer and ended in praise.

An age that loses its faith in the Unseen will lose all power of achievement. It may produce dissectors and parasites ; it cannot bring forth heroes, martyrs, or leaders. Our Western world was discovered, our civilization founded, our institutions created by men who feared God, and therefore feared no one else.

REV. W. H. P. FAUNCE, BAPTIST.

ALL HONOR TO THE BRAVE.—I believe in giving Columbus full credit for what he did and for what good qualities he showed, but I do not think he was either a saint or a great genius. In the year 1492 America was still undiscovered, although the Norsemen made their way from Iceland to Greenland as far back as 876. Their voyages were mere coasting expeditions. They did not open the way across the western ocean.

Does it not look as if this Genoese sailor were servant of someone greater than himself? Does it not look as if a mighty Master guided him and sent him forth on a mission? We feel this all the more profoundly when we reflect upon the immense and striking contrast between the objects which Columbus had in view and the real results of the discovery of America. Let us give him honor as a brave and fortunate mariner, who did his duty according to his lights, and was, therefore, used to accomplish a great work. But above and behind this man let us look up to the Almighty Lord who guided him, and praise our God, who alone doeth wonders.

REV. J. H. VAN DYKE, D. D., PRESBYTERIAN.

THE TOLERANCE OF AMERICAN INSTITUTIONS.—Many speak of the life works of the great discoverer and limit them to his going west in quest of new lands, and the sublime faith and courage that he showed. The contributions which Columbus made to true religion were not so readily seen. In the discovery of a new world a theater was given for the development and application of religious principles such as the world never knew before. The pure religion of modern times originated in Europe, but it has only been possible for that religion to find its highest and best development under the tolerance of our American institutions. In a country where the support of religion is voluntary, and based upon the sense of personal responsibility, can alone be found the best expression of the religion of Christ.

REV. C. H. EATON, UNIVERSALIST.

A SURVEY OF FOUR HUNDRED YEARS.—Now, what effect has all this upon us as we survey these four hundred years of our history to-day? If our natures are at all responsive, it makes us most grateful to Almighty God, and our praise to him is loud and full and fervent. It begets within us a strong confidence in the future, and that confidence we are right in holding if we remember the basis upon which it rests. But does it make us boastful or presumptuous? No; that would be weakness; that would be sin. It develops a deep sense of our dependence upon God, and make us humble, prayerful, and grateful. Thus-attributing all of the past to Providence, let us look trustfully to him for all the future.

REV. J. B. SHAW, D. D., PRESBYTERIAN.

OUR CAUSES FOR ANXIETY.—The three great causes for anxiety for the future on the part of the people of the United States are the general lawlessness which exists throughout the country, bribery, and immigration.

The lawlessness now prevalent throughout the United States generally is something which demands the most

serious consideration, not only for the moral but the material interests of the people. United States government reports show that crime is on the increase at an alarmingly rapid rate.

The subject of the increase in bribery is one of the utmost importance, for in the existence of corruption among officials the impartial administration of justice is impossible, and without that the proper enforcement of the law is, of course, out of the question, and general lawlessness must follow.

In the matter of immigration late United States government reports show the hand which foreign officials bore in furthering pauper immigration to this country. The governments of Europe are using the United States as a dumping ground for their own debased populations.

REV. C. H. PARKHURST, D. D., PRESBYTERIAN.

A RELIGIOUS DISCOVERY.—What most impressed me in all that wondrous life, which we commemorated by sermon and song and military parade and World's Fair and Congress of Nations, was something I never have heard stated, and that was that the discovery of America was a religious discovery and in the name of God. Columbus, by the study of the prophecies and by what Zachariah and Micah and David and Isaiah had said about the "ends of the earth," was persuaded to go out and find the "ends of the earth," and he felt himself called by God to carry Christianity to the "ends of the earth." Then the administration of the Last Supper before those men left the Gulf of Cadiz, and the evening prayers during the voyage, and the devout ascription as soon as they saw the New World, and the doxologies with which they landed, confirm me in saying that the discovery of America was a religious discovery.

Atheism has no right here ; infidelity has no right here ; vagabondism has no right here. And as God is not apt to fail in any of his undertakings (at any rate, I have never heard of his having anything to do with a failure), America

is going to be gospelized, and from the Golden Gate of California to the Narrows of New York harbor, and from the top of North America to the foot of South America, from Behring Straits to Cape Horn, this is going to be Emmanuel's land. All the forms of irreligion and abomination that have cursed other parts of the world will land here—yea, they have already landed—and they will wrangle for the possession of this hemisphere, and they will make great headway and feel themselves almost established.

REV. DR. TALMAGE, PRESBYTERIAN.

OUR GREATEST PERIL.—We are to-day treading in the same steps that other historic republics have taken and regretted—luxury and extravagance attending upon wealth, general laxity in morality and religion, jealousies and discontents incident to poverty among the masses, bitter conflicts between political parties, abuse heaped upon public servants, favors shown to the most dangerous classes when they can be used to promote party interests. These were the reasons why the historic republics fell into degradation, disgrace, and death. The greatest danger threatening our republic to-day is promiscuous immigration, and from this giant evil flow many perils, chief among which is the wholesale placing of the sacred ballot in the hands of those who have as yet done nothing entitling them to American citizenship. More than one republic has been wrecked on this rock.

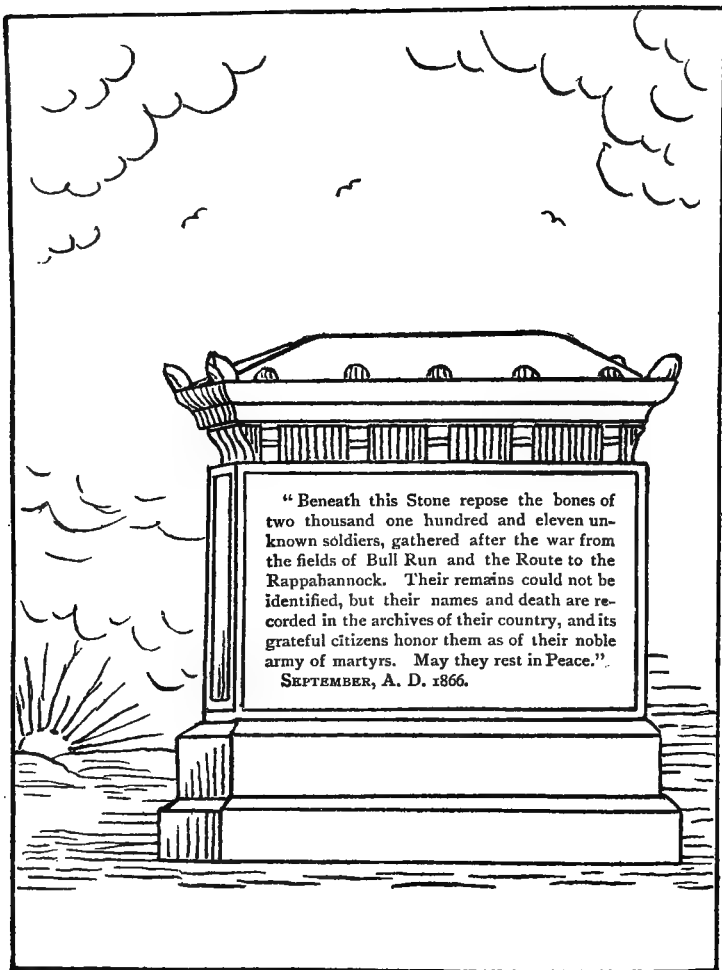
REV. MADISON PETERS, REFORMED.

WHO PILOTED THE FLEET.—At this point we note a signal providence. The land breezes, the floating seaweed, and other tokens of not far-distant land had moved the crew to earnestly implore their captain to change his course ; but he persisted. He believed that India lay to the west, and westward he sailed on. At length, however, a thorn bush floated by with berries on. Its direction suggested that the land lay to the southwest, and yielding to the persistent entreaties

of his men he changed the course of his fleet that way, and thereby changed the course of history. Had he sailed to the westward he would have landed on the coast of Florida, and the continent would have fallen into the hands of the Spaniards. As it was he landed on San Salvador. Columbus never set foot upon soil of what is now the United States of America. Had he taken possession of the mainland in the name of Ferdinand and Isabella, our land would have been doomed to a Spanish civilization and all its attendant horrors. What those would have been may be plainly seen from the condition of Spain itself, Mexico, and the South American republics. It was a hairbreadth escape. Columbus was indeed the admiral of the fleet, but the Sovereign God was at the helm. He conducted the great navigator near enough to the continent, but not too near—near enough for the uses of discovery, but not near enough for settlement. Columbus died in utter ignorance of the true nature of his discovery. He supposed he had found India, but never knew how strangely God had used him.

So God piloted the fleet. The great discoverer, with all his heroic virtues, did not know whither he went. "He sailed for the back door of Asia, and landed at the front door of America, and knew it not." He never settled the continent. Thus far and no farther, said the Lord. His providence was over all.

REV. D. J. BURRILL, D. D., PRESBYTERIAN,



TOMB OF THE UNKNOWN SOLDIERS,
ARLINGTON CEMETERY, VA., OPPOSITE WASHINGTON, D. C.

The tomb bears the above inscription.

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DECORATION DAY.

Historical.—Memorial Day is a creation growing out of the sentiment of the times in which it originated. It has been the custom in several countries of the Old World to decorate the graves of soldiers, but in no other country is it made a day of national observance as it is now known in the north and south of the United States. Its observance at first grew spontaneously from the tender remembrance of the relatives and others who survived the war for the Union. The practice of fixing a day for visiting the graves of the fallen soldiers and strewing them with flowers commenced in the early years of the Civil War of 1861-65. But different days for some time were observed in different localities. It is a well ascertained fact that on April 13, 1862, just one year after the fall of Fort Sumter, Mrs. Sarah Nicholas Evans, with the wife and two daughters of Chaplain May of the Second Regiment, Michigan Volunteers, decorated the graves of a number of soldiers buried on Arlington Heights, Va. In May of the next year, these ladies again performed the same loving service. In May of the following year, they also rendered the same sadly pleasant attention to the graves of soldiers buried at Fredericksburg, Va. The custom gradually became more general. In some instances Governors of States recommended a day for its observance; leading members of the Christian Commission exerted their influence on its behalf; the pulpit and press advocated an honored remembrance of the fallen soldiers in this way; the Grand Army of the Republic, and various veteran soldier associations made systematic efforts on a similar line; many State legislatures were induced to make a given day a legal holiday for this purpose; and at length President U. S. Grant and several Governors were led to unite in recommending the observance of the same day, and in 1874 by Congressional enactment, a ceremonial so significant of the nation's obligation to the dead, they decided upon May 30th as a legal holiday—now known and recognized as Decoration Day in nearly every State of the Union.

STREW flowers, sweet flowers, on the soldiers' graves,
For the death they died the nation saves.
'Tis sweet and glorious thus to die—
Hallowed the spot where their ashes lie.

GRAND ARMY OF THE REPUBLIC.

GENERAL ORDERS. INAUGURATING DECORATION DAY.

THE 30th of May, 1868, is designated for the purpose of strewing with flowers or otherwise decorating the graves of comrades who died in defense of their country during the late rebellion, and whose bodies now lie in almost every city, village, and hamlet churchyard in the land. In this observance no form of ceremony is prescribed, but posts and comrades will in their own way arrange such fitting services and testimonials of respect as circumstances may permit.

We are organized, comrades, as our regulations tell us, for the purpose, among other things, "of persevering and strengthening those kind and fraternal feelings, which have bound together the soldiers, sailors, and marines who united to suppress the late rebellion." What can aid more to assure this result than by cherishing tenderly the memory of our heroic dead, who made their breasts a barricade between our country and its foes. Their soldier lives were the *reveillé* of freedom to a race in chains, and their deaths the tattoo of rebellious tyranny in arms. We should guard their graves with sacred vigilance. All that the consecrated wealth and taste of the nation can add to their adornment and security, is but a fitting tribute to the memory of her slain defenders. Let no wanton foot tread rudely on such hallowed grounds. Let pleasant paths invite the coming and going of reverent visitors and fond mourners. Let no vandalism of avarice or neglect, no ravages of time testify to the present or to the coming generations, that we have forgotten as a people the cost of a free and undivided Republic.

If other eyes grow dull, and other hands slack, and other hearts cold in the solemn trust, ours shall keep it well as long as the light and warmth of life remains to us.

Let us, then, at the time appointed gather around their

sacred remains, and garland the passionless mounds above them with the choicest flowers of springtime ; let us raise above them the dear old flag they saved from dishonor ; let us in this solemn presence renew our pledges to aid and assist those whom they have left us, a sacred charge upon a nation's gratitude—the soldier's and sailor's widow and orphan.

It is the purpose of the Commander-in-Chief to inaugurate this observance with the hope that it will be kept up from year to year, while a survivor of the war remains to honor the memory of his departed comrades.

JOHN A. LOGAN, COMMANDER-IN-CHIEF.

WASHINGTON, D. C., May 5, 1868.

THE REAL CAUSE OF THE WAR.

R. S. MACARTHUR, D. D., NEW YORK.

WE can speak at this late date and on the eve of Memorial Day with perfect frankness, and without any bitterness, as to the real cause of the war. Questions of this sort are not historic, and may be discussed in a calm and philosophical spirit. In this spirit of discussion it will not be denied that the real cause of the war was the desire for the extension of slavery. The claim made was that it was for the preservation of "State Rights"; but it really was for the establishment of a government founded on the idea that slavery was ordained of God. After Mr. Lincoln's proclamation, January 1, 1863, Jefferson Davis, in a message to the Confederate Congress, spoke of the Emancipation Proclamation as "the most execrable measure recorded in the history of guilty man." He also considered it contrary to "the instincts of that common humanity, which a beneficent Creator has implanted in the breasts of our fellow-men." The idea of employing negro troops by the North was received with utter detestation by the South ; but a great change came over the opinion of

men, such as Davis, Benjamin, and Lee, and of the people generally. This change was so marked, that it finally led to the passage of a law, during the closing week of the conflict, for the employment of 200,000 slaves as soldiers of the Confederacy. When in 1860 the nation by its vote practically said that slavery should not be extended over our Western prairies, war became inevitable. The attack on Fort Sumter was the inevitable outcome of the arrogant spirit of slavery which had so long dominated the South. The attack caused an uprising in the loyal North such as the world had never before seen. Its spirit pervaded every home and heart ; it silenced all political strife, and soon the bravest of the men and boys were ready to shed their blood, if need be, for the preservation of the Union. Nobly did the North respond to President Lincoln's call for troops. The grand hills of New England, the busy villages of the Middle States, and the great slopes of the Rocky Mountains vied with one another in responding to that call, and in sending their sons to the field of battle. We have read of the courage of the cohorts of Alexander ; of the bravery of the legions of Cæsar ; and of the *elan* of the battalions of Napoleon ; of Wellington when he sent word to the troops, "Ciudad Rodrigo must be taken to-night," and the soldiers replied, "It will be taken to-night" ; of Picton, who with terrible wounds rode at the head of his troops at Waterloo, making one of the charges that decided the fortunes of the day ; and of that other officer in the same battle who held his reins in his teeth because his left arm was shattered. Men equally brave fought in our war. Never did grander men contend in holier strife than did those of the loyal North.

PATRIOTISM is usually truer and more intense in large countries, and in countries rough and barren, than in those smooth and more fertile.

H. WINSLOW.

WHAT THE WAR SETTLED.

PREVIOUS to the war two doctrines were advocated in this country—one prevailed in the South, though there were some statesmen who never adopted it ; the other predominated in the Middle, Eastern, and Western States, though in all these some held the Southern view.

The doctrine of the South was that the Government of the United States is a federal union *of States*; the doctrine of the rest of the country was that it is a federal republic. The logical consequence of the former was that a State has the right to secede ; that of the latter was, that though the States, as such, have various rights under the Constitution, there is no right to secede. While the war did not change the facts as to the doctrine, it settled the issue. Incidentally slavery was abolished; and amendments made to the Constitution under the forms of legislation prescribed in it.

Much light upon the difference between a federal union of States and a federal republic can be obtained by a glance at the history of our sister republic, Switzerland. In 1815 it formed a federal union of States which continued till 1848, when it was peacefully changed into a federal republic. Its Constitution provides that all the rights not expressly transferred to the confederacy are exercised by the twenty-five cantons and half cantons ; the federal government shall declare war, conclude peace, make treaties, send diplomatic representatives. No separate alliances are legal between cantons without special permission. The constitution of every canton is guaranteed if it be republican in form and has been adopted by the people ; and it can be revised on the demand of a majority.

It is instructive to read the arguments of the statesmen of forty years ago ; but the war settled the issue, and no State nor combination of States can extricate itself from the loving grasp of all the States. "United we stand." "Divided" we cannot be. *E Pluribus Unum.*

Christian Advocate.

MEMORIAL OF A PRESERVED NATION.

BUT one way is open to the people of this country who would estimate the value of the services rendered by the Union soldiers, dead and living. It is to try to imagine what the result would have been had the Union been divided.

There would have been two nations instead of one; twice as many foreign diplomats within the territory as now; twice as many possibilities of foreign complications; and much more than twice as much difficulty in settling them, while the influence of each fragment would be much less than half the amount exercised by the whole.

Those who had a common ancestry which had been represented in the same halls of legislation, had cheered the same flag and fought together—not against each other—for freedom, would have been strangers and foreigners, aliens from the commonwealth of which Washington was the father.

Mutual jealousies would make standing armies necessary, and war clouds would ever have lowered upon the political horizon.

It was the valor of our soldiers that stood between the people of the United States and these evils.

New York Christian Advocate.

THE WAY TO HONOR OUR PATRIOTIC DEAD.

DAVID GREGG, D. D,

WE honor our heroic and patriotic dead by being true men, as true men by faithfully fighting the battles of our day as they fought the battles of their day. The flower of a true and beautiful life is the flower to put upon the soldier's grave. Trueness to our country is the best way to honor the soldier who fell in the defense of his country. The best citizen, the best patriot, the best son of his coun-

try is he who gives the best manhood to his country. He is the man who writes upon his nature the Ten Commandments and the eight beatitudes. You can have a Grand Army only when the ranks are filled with grand men. Such men our country wants that its moral battles may be well fought. Soldiers of the Grand Army of the Republic recognize the call of the hour. Our nation calls for hundreds and thousands of true men. There is treason still to be put down. There is a treason of cowardly silence when patriotism and duty call us to cry out against the destructive sins of the land. This must be put down. There is treason in the senate hall. There is treason in the political caucus. There is treason at the ballot-box ; the selling of votes, and the manipulation of votes, and the intimidation of voters. There is treason in office, which shows itself in the acceptance of rewards and bribes. It is your duty to put down treason in all these forms. The traitor in the time of peace should be shot, just as the traitor in the time of war was shot. He should be shot with the blackball. He should be shot with the cannonball of public indignation and execration. He should be fired out of office and out of citizenship, and buried in everlasting oblivion.

Soldiers of the Republic, the battles of the present are identical with the battles of the past. The form of warfare only is changed. The moral conflicts waged in our nation are as truly battles as were the conflicts of Gettysburg and Lookout Mountain. You have a duty in these as you had a duty in those. What are the moral conflicts whose roll call you should hear ? They are such as these : The battle for temperance ; social purity ; the right of the red man, of the Mongolian ; the battle of labor against capital, and of capital against labor ; the anti-poverty battle. Beside these there are the battles against the deadly isms which have been imported to our land and which are warring against the very life of our nation. Our country is the land where the battles of the future are destined to be

fought, and where they are already opened. Here the nations of the Old World crowd together and meet, and here the great problems and questions of the ages must be debated and settled. Rally around the true flag in these moral battles. Fire no blank cartridges, but pour hot shot into every form of evil. Deal not in feeble negations, but in strong, positive statements, and fire these with the power of propelling conviction.

AT THE GRAVES OF THE NATION'S DEAD.

HERE sleeps heroic dust! It is meet that a redeemed nation should come, to pay it homage at such tombs, wreathing the memory of its patriot dead in the emblems of grateful affection. These grass-grown mounds, these flower-decked graves, awake the memories of the past, and the history of our nation's perils and its triumphs comes crowding on us here.

It was an auspicious day when on the 22d of December, 1620, the *Mayflower* landed at Plymouth Rock its precious freight of fugitives from tyranny; while they knelt upon the then wild and inhospitable shores, and consecrated America to freedom and to God.

Amid the storm they sang,
And the stars heard, and the sea,
And the sounding depths of the dim woods rang.
To the anthem of the free.

From Plymouth Rock westward the march of empire took its way, until in 1775, from 120 souls all told, the Colonies had grown to the proportions of power equal to the task of successfully resisting the encroachments of British tyranny, while the immortal Washington led his trusty patriot band through seven years of fierce storm to victory, and national independence.

It was a dark day in our national calendar when a Dutch slave ship landed at Jamestown, Va., its freight of human

chattels in evident contravention of heaven's cherished purpose of rearing in America a continental home for liberty, and building a national asylum for the world's oppressed. Slavery at length spread its deadly virus through every avenue of the body politic, until four millions of God's poor lifted their manacled hands before heaven's high altar, and implored deliverance. Priests and people put their hands on God's Bible, and at his holy altars swore oppression was divine, while legislators essayed to send the nation baying on the blood marked footprints of the fleeing fugitive. But there were those who heard and heeded the divine injunction: "Proclaim liberty through all the land to all the inhabitants thereof." The voice of Garrison, of Phillips, of Wilson, of Sumner, was heard in the van, while others chimed in, in full chorus, urging the high behest of injured justice: "Let my people go." Repeated attempts to silence the voice of freedom, both from the rostrum and the pulpit, were heard, but signally failed, for there were those who, amid the prostrate multitude, had not bowed the knee to Baal, or worshiped at the bloody shrine of oppression's Moloch. Faithfully they sounded the notes of prophetic warning:

There is a poor blind Sampson in this land,
Shorn of his strength and bound in bonds of steel,
Who may in some grim revel raise his hand
And shake the pillars of this commonweal.

Long and loud was the war of words until, believing the fullness of time had already come, John Brown struck a blow for liberty that shook as with omnipotence the pillars of oppression's pagan temple; and though his body swung from a Virginia gallows, his soul went marching on. Defeated in the arena of public strife, and refusing to brook a barrier to the extension and triumph of their peculiar ideas and institutions, the South rose in mad rebellion, and swore the nation dissolved, and the institutions of human chattelhood established on the sure foundation of confed-

erate independence. The echo of that cannon shot aimed at the flag of our national life and liberties, as it waved over Fort Sumter, echoed through the land, setting the heart of patriotism on fire. At the call to arms, the yeoman left his furrow, the mechanic his bench, the merchant his counter, the lawyer his brief. The parson left his pulpit and the members their pews, and all clad in the nation's blue, wheeled into one common battle line, singing, "We are coming, Father Abraham, a hundred thousand more." Then came the hurried partings, the whispered farewells, and away to the war, for the Stars and Stripes must be defended, and our nation and our liberties perpetuated at whatever cost of hardship, of treasure, or of blood. The rival of such patriotism the world has never seen. At times the nation's sun seemed growing dark, and portentous clouds hung heavy on all the sky. Thinking the nation's night had come, beasts of prey with greedy howls crept forth, and serpents hissed the dying day.

But the rocket's red glare,
And the bombs bursting in air,
Gave proof through the night
That our flag was still there,

borne up by a million brave hearts and hands, with the plighted vow, that though they perished the nation should live.

The immortal Lincoln bowed in prayer, and plead Heaven's almighty aid, vowing the proclamation of freedom through all the land to all the inhabitants thereof; and though the assassin's deadly arm cut short his high career, his soul went up to God with four million broken manacles in its hand. Amid the murky gloom the contest fearfully raged. Battery answered the thundering battery, and volley replied to volley, and charge met charge, while a continent trembled under the battle tread, and the nation bleeding, reeled. In the smoky distance dimly seen, Grant, Sherman, Sheridan, Thomas, Garfield, and a host of equally brave, led

on to victory. At length the heavy clouds lift up and vanish, the dust and smoke of battle cleared away, the nation's sun rolled back to meridian, and poured its light of promised peace on all the land.

Alas, many who went forth to the deadly fray returned not, save encoffined for the tomb, or smitten with a mortal wound or deadly disease, which claimed their lives at length. Over the memory of these, we drop the tear of affection, and strew above their sleeping dust the fragrant emblems of a nation's undying gratitude, and chant again their funeral requiem :

Oh, hearts devoted ! whose illustrious doom
Gave there at once your triumph and your tomb ;
Ye firm and faithful in the ordeal tried,
Of that dread strife by freedom sanctified ;
Shrined, not entombed, ye rest in sacred earth,
Hallowed by deeds of mortal worth.
What though to mark where sleeps heroic dust
No sculptured trophy rise, or breathing bust ?
Yours on the scene where valors race was run,
A prouder sepulcher—the field ye won ;
There shall the bard in future ages tread,
And bless each wreath that blossoms o'er the dead,
Pause o'er each warrior's grass-grown bed, and hear
In every breeze some name to glory dear ;
And many an age shall see the brave repair,
To learn the hero's bright devotion there.

American Wesleyan.

LET our children know the names and deeds of the men who preserved the Union ; let piety and patriotism sweetly unite in forming the character of our children that we may have a race of loyal and noble Americans to carry forward the triumphs of liberty after those who won it have gone to their reward.

R. S. MACARTHUR, D. D., NEW YORK.

THE DESTRUCTION OF WAR.

THERE are those who intimate that blood-letting is healthful for nations, and that nothing but the lancet can keep them from plethora, and that frequent wars are necessary in order to kill off the useless and bad population of the earth. That heathenish idea is utterly loathsome, especially when we remember that war is indiscriminate and takes down the good as well as the bad. Then I think the time has come when Christian nations ought to substitute arbitration and treaty in the place of wholesale massacre. A glance at isolated facts will show the waste, the desolation, the suffering, the extermination of war. When Napoleon's army marched up toward Moscow they burned every house for 150 miles. Our Revolutionary War cost the English government \$680,000,000. The wars growing out of the French Revolution cost England three thousand millions of dollars. Christendom, or as I might mispronounce it in order to make the fact more appalling, Christ-endom has paid in twenty-two years fifteen thousand millions of dollars for battle. Those were the twenty-two years, I think, ending in 1880 or thereabouts. The exorbitant and exhausting taxes of Great Britain and the United States are for the most part resultant from conflicts. When we complain about our taxes, we charge fault upon this administration or that administration, upon this line of policy or upon that line of policy, but it is a simple fact that to-day we are paying for the shot and the shell, and the ambulances, and the cavalry horses, and the batteries, and the exploded fortresses, and the broken bones, and the digging of the grave-trenches, and for four years of national martyrdom. Edmund Burke estimated that the nations of this world had expended thirty-five thousand million dollars in war, but he did his cyphering before our great American and European wars were plunged into. He never dreamed that in this land in the latter part of this century in four years we should expend in battle three

thousand million dollars. But what was all the waste of treasure when compared with the waste of human life? The story is appalling. In one battle under Julius Cæsar 400,000 fell. Under Xerxes in one campaign 5,000,000 were slain. Under Gengis Khan at Herat 1,600,000 were slain. At the Nishar 1,747,000 were slain. At the siege of Ostend 120,000. At Acre 300,000, and at the siege of Troy 1,816,000 fell. The Tartar and African war cost 108,000,000 lives. The wars against the Turks and Saracens cost 180,000,000 lives. Added to all these the millions who fell or expired in the hospital in our own conflict.

ANONYMOUS.

THOUGHTS PERTINENT TO DECORATION DAY.

DECORATING GRAVES AN ANCIENT CUSTOM.—The custom of decorating graves with flowers prevailed among the Greeks and Romans. Simonides wrote (500 B. C.) for Sophocles' epitaph :

Wind, gentle evergreen, to form a shade
Around the tomb where Sophocles is laid,
Sweet ivy, wind thy boughs and intertwine
With blushing roses and the clustering vine ;
So shall thy lasting leaves with beauty hung
Prove a fit emblem for the lays he sung.

It is a custom full of eloquent appeals to the heart of sorrowing survivors, and is fraught with such associations as induce an elevation of sentiment, and a poetry of feeling adapted to modify our grief and invest the sepulcher with the kindly emotions of hope and immortality.

On earth, the thorns and roses are blending
And beauty immortal awakes from the tomb.

The bridal and the burial have alike sought their richest emblems among these fairest symbols of beauty and decay.

The old Romans not only used flowers for personal decoration, but made them the accessories of religion. These delicate emblems adorned their priests, altars, and sacrifices. Their statues were crowned with them.

AN ANCIENT CUSTOM.—History records an Athenian custom, which was to wreath with flowers the monuments of those who had fallen in battle. Their fertile imaginations also provided an Elysium which was especially set apart for the eternal rest of those who had sacrificed themselves in their country's defense. There it was supposed or imagined that crystal streams from pure fountains always flowed, and that the sweetest flowers constantly bloomed. Such were the honors bestowed by a highly cultivated and patriotic people upon their brave defenders. The American Nation has never yet nor will it ever fail to bestow the highest honors upon their country's defenders. The memory of the patriots who fell in our revolutionary struggle for our independence are as fresh in the memory of the nation as it was when our independence was achieved ; so it will be with those who sacrifice their lives to maintain in its integrity the Government which our fathers established at the expense of so much blood, treasure, and suffering. Human life is not altogether measured by the number of years to which it may be prolonged, but that life is the most valuable and the longest which best subserves life's great ends. " Let all the ends thou aim'st at be thy country's, thy God's, and truth's," is a wise saying, and worthy of all commendation.

COL. CURTIS, ERIE, PA.

CUSTOM OF THE AGES.—To commemorate those great events which have elevated national character, has been the custom in all ages. History, poetry, and eloquence have each vied in celebrating those exhibitions of courage which reflected so much honor upon the republics of antiquity. Rome, a nation which surpassed her contemporaries

in love of arts and arms, erected statues, and garlanded triumphal arches in honor of her victorious brave. It is then in conformity to an ancient custom—the most natural and the deepest gratitude—that we decorate the graves of the heroic dead, who fought and fell that their country might survive. It is but natural that flowers should give expression to our love for the departed ; theirs is an oratory that speaks in perfumed silence. Joy and sorrow have their appropriate expression in these mute yet eloquent letters of “ the blooming alphabet of creation.”

A. T. SLADE, ESQ., CLEVELAND, O.

THE FIRST MARTYR TO FREEDOM.—Chaplain J. B. Moore, standing by the grave of Corporal Sumner H. Needham, Sixth Regiment, Mass., the first martyr of the war of Freedom, killed in the Baltimore Riot, April 19, 1861, said :

“ We are assembled to-day to call the roll of the honored dead anew, and to lay a fresh tribute of love and gratitude upon their graves. The occasion is complete in itself. It needs no help of speech to make it memorable. These eloquent flags waving at so many headstones, with no stripe erased, and no star obscured ; these bayonets gleaming in the sunshine ; these echoing cannon, this tap of drums ; these beautiful flowers borne by loving hands, contributed by loving hearts ; these sacred memories baptizing us all ; speak to us to-day more eloquently than man can speak, in a language which we can all understand. The shadow of the flag fell upon every home. The price of that peace was paid by every heart. From every river, from every hillside, from every quiet of the village, from the hum of the city, from the rich man’s palace, from the poor man’s cottage, from the workshop and the warehouse, from the pulpit and the platform, from the forum and the bench, from Congress, and from *all* the people, the defenders of the Government had sprung ; and when, with the music of victory, our armies returned, the cypress was twined with the laurel at

every hearth-stone, because the long roll of killed, wounded, and missing was answered by some heart in every home. This was the significant fact of the war. The army by which it was waged was the army of the people, created and sustained and encouraged by the people, whose will it was sent to execute, whose government it was pledged to maintain. Unlike the armies of history, it was organized for no personal or sectional grasp of power or dominion, but for the preservation of that national integrity and unity which had made the United States of America the model republic of the world."

THE AIM AND OBJECT OF THE WAR.—We learned in the days of childhood to revere the memory of the patriots of that mighty struggle which made us an independent nation. In our youth we admired the specimens of their eloquence in behalf of civil and religious liberty, to secure which they pledged their lives, their fortunes, and their sacred honor. From year to year we have met on the ever glorious Fourth of July to celebrate our independence, and, with hearts aglow with gratitude and gladness, we have recounted their toils, their trials, and their triumphs. Many long years passed ere their hope of a free and prosperous country was a full and crowned reality. But it came, when by the ordering of an allwise Providence it would be most secure. It requires but a glance at the history of nations to see that our past is without a parallel in the increase of population, in the development of all the resources of material prosperity, in the progress of scientific research, in the production of literature, in the embellishments of art, and in the perfection of our civil institutions. With every demand for statesmanship we have found the men to conduct us in our onward progress, till high above all the evidences of our wealth and power, above all the beauties and benefits of our country and climate has towered up this crowning fact, that the teeming millions of our people are the freest, happiest on earth ; and that they enjoy in larger measure than

the world has ever before known the privileges and prerogatives of true manhood. Like the old heroes and heroines so justly celebrated in history, our fathers and mothers freely gave up their best beloved on the altar of their country.

Then said the mother to her son,
And pointed to his shield :
Come *with* it, when the battle's done,
Or *on* it from the field.

In the issues thrust upon us we were made to feel that we were so forced into the conflict that we could not avoid the war without unutterable dishonor ; that if we failed to subjugate the rebels with the men and means at our command, we should justly expose ourselves to the contempt of all nations. We fought, not for empire, not for power, nor for the love of martial glory, nor for the gratification of a vindictive passion, nor even for the abolition of slavery—that great system of wrong which underlay the education of caste, and fostered an oligarchy that would never rest till it culminated in the rebellion—we fought simply to preserve our own from destruction, that the Union might live. But God included in the result the liberty of the bondmen, of whom he said by his providence, “ Let my people go that they may serve me.” Accordingly he gave little success to our arms till emancipation was proclaimed, not only as a measure of military necessity, but as an act of justice. Regarding the situation and the use our enemies made of these bondmen, a soldier said : “ We are not fighting to free the negroes, but we are freeing the negroes to stop fighting.” While we fought to preserve our nationality, the divinity that shapes our ends determined the result should embrace as *one* people, living under *one* government established by the people, and maintained for the people, the whole territory from the chain of lakes on the north, to the great gulf on the south, and reaching from the Atlantic wave to the Pacific surge ; and that this whole

country should be called the United States of America. With the guiding hand of Providence so manifest in our national history as it has been from the time when our ancestors landed on Plymouth Rock or planted the settlement at Jamestown, we could but go forward, appealing to the God of battles, pouring out our treasure and our blood till a restored Union spread the protection of our flag from East to West, from North to South.

All nature sings wildly the song of the free,
The red, white, and blue float o'er land and o'er sea ;
The white in each billow that breaks on the shore,
The blue in the arching that canopies o'er
The land of our birth, in its glory outspread,
And sunset dies mingle the stripes of the red.
Day fades into night and the red stripe retires,
But the stars on the blue light their sentinel fires ;
And though night be gloomy with clouds overspread.
Every star keeps its place in the arch overhead ;
When the storm is dispelled, and the tempest is through,
We shall count every star on the field of the blue.

REV. W. W. MEECH, JEKSEY SHORE, PA.

OBEDIENCE TO THE WILL OF THE MAJORITY.— If silence is ever golden, it must be here beside the graves of fifteen thousand men, whose lives were more significant than speech, and whose death was a poem the music of which can never be sung. With words, we make promises, plight faith, praise virtue. Promises may not be kept ; plighted faith may be broken ; and vaunted virtue be only the cunning mask of vice. We do not know one promise these men made, one pledge they gave, one word they spoke ; but we do know they summed up and perfected, by one supreme act, the highest virtues of men and citizens. For love of country they accepted death, and in that act they resolved all doubts, and made immortal their patriotism and their virtue.

For the noblest man that lives there still remains a conflict. He must still withstand the assaults of time and

fortune; must still be assailed by temptations before which lofty natures have fallen. But with *these* the conflict was ended, the victory was won, when death stamped on them the great seal of heroic character, and closed a record which years can never blot.

The faith of our people in the stability and permanence of their institutions was like their faith in the eternal course of nature. Peace, liberty, and personal security were blessings as common and universal as sunshine and showers and fruitful seasons; and all sprang from a single source—the principle declared in the Pilgrim covenant of 1620—that all owed due submission and obedience to the lawfully expressed will of the majority. This is not one of the doctrines of our political system, it is the system itself. It is our political firmament, in which all other truths are set, as stars in the heaven. It is the encasing air; the breath of the nation's life. Against this principle the whole weight of the rebellion was thrown. Its overthrow would have brought such ruin as might follow in the physical universe, if the power of gravitation were destroyed.

I love to believe that no heroic sacrifice is ever lost. That the characters of men are molded and inspired by what their fathers have done—that treasured up in American souls are all the unconscious influences of the great deeds of the Anglo-Saxon race, from Agincourt to Bunker Hill. It was such an influence that led a young Greek, two thousand years ago, when he heard the news of Marathon, to exclaim, "The trophies of Miltiades will not let me sleep." Could these men be silent in 1861—these, whose ancestors had felt the inspiration of battle on every field where civilization had fought in the last thousand years? Read their answer in this green turf. Each for himself gathered up all the cherished purposes of life—its aims and ambitions, its dearest affections—and flung all, with life itself, into the scale of battle.

HON. JAMES A. GARFIELD,

ARLINGTON, VA., MAY 30, 1868.

THE SIGNIFICANCE OF FLOWERS.—Flowers are natural tributes of sorrow, emblems of affection, testimonials of remembrance. We deck with them the altars of our religion; we garland with them the bride of our choice; we encircle with them the cradle of our latest born; we garnish with them the sanctuaries of home—why should we not scatter them on the graves of the loved and lost, and invest even the cold sepulcher with faithful symbols of hope and immortality? Next to that immortality which conveys to us a conscious personal existence in the assembly of the just made perfect, no boon is more coveted by the thoughtful mind than that which insures us an everlasting existence in the memory of our fellow men.

COL. HENRY C. DEMING, HARTFORD, CONN.

THE VOW OF THE SOLDIERS.—As the sound of that cannon shot went echoing round the earth, what different emotions were kindled in the minds of men? The aristocrats, the Pope, the kings, and the emperors of the Old World, with ill-suppressed delight hailed it as the harbinger of hope to themselves, and from it gathered assurance of the long continuance of their power and prerogatives. The oppressed, and those aspiring, and those laboring for the rights of men, trembled as they feared that the last hope of an expecting world was about to pass away amid the storm of battle and the smoke of deadly conflict. But good and true men, all through this land of ours, were roused as by the shock of an earthquake; many a cheek was blanched to utter paleness, but not with fear; many a voice was tremulous but only on account of indignant grief; many a heart was almost pulseless, but only for the love it bore for the dishonored flag of the Republic. Then came the overwhelming tide, the flood, the grandest outburst of enthusiastic loyalty and patriotic devotion which the world has ever known; and the great oath was sworn by an outraged people, that the nation's wrongs should be avenged, and liberty established throughout all our borders.

To fulfill this vow, the loyal masses of the land offered all they had of strength, and wealth, and life. To fulfill this vow, from the battlefields of Lexington and Concord and Bunker Hill, from Plymouth Rock, from the hills and valleys of the East, and from the broad prairies of the West, thousands of men at their country's call, "with silent tongue, and clenched teeth, and steady eye, and well-poised bayonet," went hurrying to the fields of conflict. To fulfill this vow, three thousand and more of the bravest hearts that ever beat in sympathy with the down-trodden and enslaved, now silent rest, "a fearless host in glory's brightest bed." To fulfill this vow, these men were ready to do, to endure, and to die, if need be, upon the battlefield where it is comparatively easy for the soldier to meet his fate, or in the hospital by swift or lingering disease, or of starvation and torture inflicted at the instigation of the infamous wretches who managed the affairs of the Rebellion.

On fame's eternal camping-ground
Their martial tents are spread,
While glory guards with solemn round
The bivouac of the dead.

To honor such men as these, who gave their lives for the cause they had espoused, we have to-day assembled, and in the language of the epitaph inscribed to the fallen heroes of Chaeronea, to whom, unlike our own, defeat instead of victory was decreed :

These are the patriots brave, who side by side
Stood to their arms, and dashed the foeman's pride ;
Firm in their valor, prodigal of life,
They welcomed death, the arbiter of strife,
That we might ne'er to haughty victors bow,
Nor thralldom's yoke, nor dire oppression know ;
They fought, they bled, and on their country's breast
(Such was the will of Heaven)—those warriors rest.

REV. (BISHOP) W. F. MALLALIEU,
MOUNT HOPE CEMETERY, DORCHESTER, MASS.

FLORAL TRIBUTE TO THEIR MEMORY.—We hear much of the language of flowers. With them we crown the head of childhood, and deck the brow of beauty. They bring to the sick chamber the cheering remembrance of the grand expanse of strength and loveliness that is spread abroad without. They grace the festival. They soothe the grief of the funeral. They tell the deepest secrets of love, and pass into the cells of memory, never to be forgotten. But where have flowers ever been applied by man to a nobler, fitter purpose than by us to-day? Have we not done well to give the sweetest products of our native land to the memory of those who died to defend it? May not these flowers best spend the brief hour of their unassuming lives in doing honor to heroes, and wither and meet death on the graves of the truest hearts that ever bled? Our heroes died that there should not be sunken in the soil of this land the corner stone of an empire of slavery. They gave their lives to secure the soil of this continent to the freedom and the utmost elevation of all human beings who are to live upon it. Well, then, may we devote to their memory this annual offering the earth pours into our hands, in the infinite prodigality of nature!

RICHARD H. DANA, JR., CAMBRIDGE, MASS.

EACH GRAVE A HALLOWED SHRINE.—As we honor their patriotism, emulate their example, glorify their heroism, and teach our children the sacredness of the great cause in which they offered up their young lives, let us scatter over their graves the brightest beauties of life—the glad tokens of a blessed immortality. And may the service, now inaugurated, be perpetuated through each recurring year, so long as the Republic shall stand; thus shall

Each grave become a hallowed shrine—a Mecca for men's feet,
Around whose sacred bounds shall countless pilgrims meet,
To bless the hands that struggled, the hearts that nobly bled,
The soldiers and the sailors—the stricken, fallen dead.

Thus to the hero martyrs—the brave who lived and died,
To all who bled for freedom's cause, we'll point with holy pride ;
And leaning o'er each silent bed, as here we bend to-day,
We'll place our choicest garlands o'er their consecrated clay.

CAPT. GEORGE S. MITCHELL, LAWRENCE, MASS.

THE WORTH OF OUR NATIONALITY.—It is good for us to be here. He who reverently and gratefully makes a pilgrimage to the spot where lies the patriot soldier, who gave his life for his country and for freedom, and for the expression of those emotions places a violet upon the soldier's grave, has received a re-consecration to the work which belongs to the citizen and the patriot. Recognizing the claim of the soldier who fell for his country, to be remembered with honor and gratitude, we shall all more truly estimate the worth of the nationality they died to preserve, and be better prepared to labor, and if need be to die in its defense.

JAMES BUNKER CONGDEN, ESQ.,
NEW BEDFORD, MASS.

THE NOBILITY OF PATRIOTISM.—It is appropriate and just that we should thus commemorate the services of those who fought during this long struggle. All nations, ancient and modern, Christian and heathen, have religiously cherished the memories of those who have fallen in the military service of their country. The reason is obvious : to peril life in the national defense is the severest test of patriotism, and the spirit which prompts that sacrifice deserves enduring honor ; while the homage which it receives educates and develops that noble sentiment which is the only security for the continuous life of nations. So long as its sons are willing to die for their motherland, so long will it endure to shelter and bless them and their children. At the hour when a people shall be unwilling to abide this test, they will find that they have no longer a country worth saving, and those lives they will have deemed more valuable than honor and freedom transmitted

undimmed through centuries of glorious national life, may prove to be an intolerable burden of humiliation, misery, and disgrace.

Better to be where the extinguished Spartans still are free,
In their proud charnel of Thermopylæ,
Than stagnate in the marsh.

DR. ROBERT T. DAVIS, FALL RIVER, MASS.

OUR OWN HEROES.—No longer will Americans look to Greece or Rome for examples of heroism and patriotism. There is not a village or hamlet within the lines of the loyal States that cannot produce characters worthy of the best and bravest of ancient times ; and not only in individuals, but in a proud nationality, has this been developed. We are indeed a nation ! The flag of our country symbolizes the power of forty millions of people, strong in the consciousness of duty to be done, proud in the realization of truth and right vindicated. And this stupendous fabric of government, this beautiful temple of Liberty, has for its foundations the simple virtues of the people.

CAPT. FITZ. J. BABSON,
GLOUCESTER, MASS.

SELF-GOVERNMENT INSURED.—As our forefathers secured the theory of self-government by the bayonet and bullet between Lexington and Yorktown, so, by the bayonet and bullet between Sumter and Appomattox, have their descendants secured the embodiment of that theory in all the ramifications of our Government. After four years of bloodshed and carnage, of agony and gloom, our people joyfully beheld the smoke of battle floating away, and our beautiful land once more bathed in the glorious sunlight of peace. The painful alternations of the public mind between the bouyancy of hope and the depression of despair—untold wealth dissipated as the morning dew—and, far above and greater than all, an unnumbered host of dead—these represent the cost, mental and material, of effecting this happy

issue out of our national troubles. National patriotism, when inspired by the magnetic influence of human sympathy, is the noblest of enthusiasms. When Napoleon marched his army into Egypt, he urged his troops to deeds of valor with the appeal, "Soldiers, forty centuries look down upon you from these pyramids."

This precious slumbering dust, when animate, leaving the peaceful pursuits of life, sundering the ties of friendship and love, and assuming the habiliments of the soldier, incurred exposure, hardship, fatigue, danger, death, inspired by no such love of glory, but rather by the consciousness which animated the hero of Trafalgar, "Our country expects every man to do his duty." When the Lydian king inquired of the great Athenian philosopher who was the happiest among men, his response was, that "No man should be pronounced happy till his death." Thrice happy, then, he who incurs death because his love of country is so broad as to embrace humanity.

CAPT. W. H. S. SWEET, NEWBERN, N. C.

THE LANGUAGE OF FLOWERS.—Venus was represented wearing roses, Juno with the lily, and Ceres was represented with her hair entwined with wheat and poppies. With cypress they decked the dwellings of the dead, because if once cut down it will not spring up again. It had a true significance with them, because they held death to be an eternal sleep. With a more cheering faith, we plant in its stead the evergreen and those redolent flowers, whose roots being buried rise again. Then do we invoke the symbolic language of Flora, as the most eloquent of all tongues, and with her oratory of perfumed silence tell alike of mother's love or a sister's affection. No word spoken can rival the delicacy of sentiment expressed by this vocabulary.

In Eastern lands they talk in flowers,
And they tell in a garland their loves and cares ;
Each blossom that blooms in their garden bowers,
On its leaves a mystic language bears.

The flowers on the grave, bright and fresh, or faded and withered, speak to the heart in language too plain to be misunderstood, and tell of the changing nature of all things here, where "we all do fade as a leaf." The words of men die away and are forgotten. The tones of the minstrel and the cadences of the orator are fleeting as the song of summer birds. But the great truths which God has written upon the flowers with which we deck these graves, are everlasting.

Hither may we come from year to year, as on this May day when the earth is in its richest sunlight, and the beauty and bounty of nature unite and impress us with the fitness of all God's handiwork—here may we come, laden with the bright, beautiful flowers, and as we strew them upon the graves of our heroic dead, repeat the story of their self-sacrificing devotion. Let us recount their services and their virtues. The eye shall kindle at the remembrance. The lip shall quiver at the thought. The heart shall leap with the emotion. And from these and other soldiers' sepulchers shall go out a succession of patriot heroes, and shall perpetuate their virtues while they immortalize their glorious names.

They never fail who die

In a great cause; the block may soak their gore,
Their heads may sodden in the sun; their limbs
Be strung to city gates or castle walls;
But still their spirit walks abroad. Though years
Elapse, and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overspread all others, and conduct
The world at last to freedom.

ANONYMOUS.

WHAT WAS GAINED BY THE WAR.—State rights: if the thousands that marched to the front of battle had refused to resist with their lives this dogma, what to-day would our country have been? What should we have been? Our

Stars and Stripes would have been swept away, and the "Stars and Bars" would have floated in their stead. Our free schools, and free Bibles, and free pulpits, and free ministers, and free people, all, all would have been gone—gone to chains and a vassalage worse than that of ancient Egypt, Babylon, or Rome; and to-day instead of decorating the graves of our comrades fallen in glorious and honorable battle, we should have been weeping in silence at the *grave of Liberty itself*.

When we look at our vast country with all its resources of wealth and power, at our system of free government with all the appliances for further advancement in greatness and intelligence, reaching as it does from ocean to ocean, with its fields, and mines, and streams, its hills and valleys, smiling in the sunlight of freedom, inviting the poor and oppressed of all lands to come and occupy them, to plow and reap, to build and grow, and be happy—when we look at all this and think what we would have been had the Rebellion proved a success, we feel that our comrades did not die in vain, and we feel that this is but a small token, indeed, of the love that we ought to show their memories. What tender emotions are awakened to-day in our minds as we bend over the silent, yet eloquent, mounds where the American soldier sleeps his last sleep.

REV. J. F. MEREDITH, READING, PA.

PERPETUAL GRATITUDE THEIR DUE.—"These flowers are the alphabet of our hearts; with them we spell out Faith, Hope, Heaven." Flowers express in their structure and colors the most delicate affections and appreciations of the soul, for "the flower seems to be the portion of vegetable on which nature has bestowed the most pains. The least conspicuous flowers reveal under the microscope an exquisite beauty."

The heroic daring of the Federal soldiers, their sublime courage, entitles them to the perpetual gratitude of their countrymen and to the admiration of the world. Never in

all the martial contests of bygone times has there been such a widely diffused and enlightened patriotism as was witnessed in the Union army. The purity of purpose, the solemnity of resolve, the noble aspirations of very many who rallied under the Union flag have immortalized the national character and ennobled mankind, proving to what sublime heights of thought and action the race may ascend under the inspiration of liberty and nationality.

The graves of the dead should be adorned and shielded against all desecration. Nehemiah mourned over the desolation of Jerusalem, the city of the Great King. His heart was especially sorrowful at the thought that the sepulchers of his fathers should be dismantled and dishonored. As the memory of the dead is a natural outgrowth of the doctrine of immortality, so ornamentation and care of the tombs of the dead is a reverential tribute of human nature to the Bible doctrine of the resurrection of the dead, both of the just and unjust. It is well, then, that we look tenderly to the places where our loved ones sleep. Let the sepulchres of the brave be made worthy resorts of weeping freedom. Let the solid tablet with fitting inscription upon it brood over the slumbering body of the fallen hero. Let the marble shaft spring above the dusty dwelling place of the soldier of his country. Let the morning and evening sun, which shall greet, gild, and linger on its sides and play upon its summit, symbolize the showering benedictions of his countrymen which will stream from age to age to honor his name and memory.

From age to age the honorable fame of this patriotic army will endure. It will not decrease, but rather increase with the flow of years. When the passions of the times are stilled in the grave and the men of this generation have passed away from the earth, the gathering plaudits of coming generations will greet the memory of the men who in a great crisis saved the national life.

REV. FRANKLIN MOORE, D. D., POTTSVILLE, PA.

A PATRIOTIC DUTY.—One of Sir Walter Scott's most graphic sketches is of the pious enthusiast, commonly known as "Old Mortality," who was wont annually to visit the graves of the heroic Covenanters, cleaning the moss from the gray stones, and renewing with his chisel the half-defaced inscriptions. Scott says of him : " Motives of the most sincere, though fanciful devotion, induced the old man to dedicate so many years of existence to perform this tribute to the memory of the deceased warriors of the church. He considered himself as fulfilling a sacred duty, while renewing to the eyes of posterity the decaying emblems of the zeal and sufferings of their forefathers, and thereby trimming, as it were, the beacon light which was to warn future generations to defend their religion even unto blood." *Mutatis Mutandis*, this is our office, and that of those who year by year shall succeed us in this pious and patriotic duty, to " let no neglect, nor ravages of time, testify to the present or to the coming generation that we have forgotten, as a people, the cost of a free and undivided Republic."

REV. WILLIAM HARRIS, TOWANDA, PA.

THE VOICE OF HISTORY.—In the meridian splendor of the grandest of the ages, the most enlightened people on the face of the earth, professed believers in the common brotherhood of man and universal fatherhood of God, enunciated a doctrine new and strange in these centuries of ours, that there is no law higher than the statutes of men.

From the banks of the Tiber, Rome—which had "rocked the cradle of two civilizations," ruled the world, and gone down to ruin—conjured us by the mangled remains of her murdered Tully ; and Greece through the eloquent lips of her dying Demosthenes, plead with us, to lay the foundations of our governmental fabric upon the immutable principles of justice. But the ceaseless activity and intense individuality of the American mind, regardless of consequences, and impatient of restraint, either human or Divine, drove its plowshare of utilitarianism through creeds and

formulas of the past, hoary with age and stamped with venerable authority, and from amid their ruins evoked a new genius, with golden front and sinews of iron, which pointed to its railroads and telegraphs, its mines of iron and of gold, its fields of coal and its granite warehouses, its dextrous agents dancing upon fragile ropes above the thunders of Niagara, riding upon the wings of the wind, linking together continents by submarine cables, uniting oceans by isthmus canals, and said, lo ! this is my age, the age of material power and material inspiration ; and maddened by ambition, lusting for gain, insatiate of power, unmindful or regardless of the warning lessons of the past, with more than Oriental devotion we knelt and worshiped at its shrine. In vain did the voice of history on the one hand, thundering along the course of ruined and desolated empires, pealing out from the the buried grandeur and magnificence of the past, portray to us the inexorable result of national injustice and crime ; and equally in vain on the other did the genius of our republican institutions, standing at the golden gates of the future, and holding in her hands the bloody cerements of the past, warn us by the disastrous fall of other nations, great and powerful as ours, to beware of the whirlpools and maelstroms of wrong and error into which they had fallen, and had sunk to rise no more. But admonitions and warnings and consequences were alike unheeded ; forgotten or ignored was the great law of retributive justice.

CAPT. A. C. LITTLE, AURORA, ILLS.

YEARS WILL INCREASE OUR APPRECIATION.—Their heroic deeds take rank in that grandeur whose full appreciation requires the lapse of thoughtful years. Their greatness, heartily as it is recognized now, will grow more in splendor as the fruits of their victory shall fall in successive years to enrich the nation's history. It has happened to them as to all prominent actors in either religious or political contests, that the excellency of their deeds could

not be fully discovered until the smoke and dust of battle had been swept away. In such time the aspirations of slandering enemies and the jealousy of lukewarm associates, and the timidity of friends in faintly claiming deserved praise, all conspire in withholding that generous award of honor which after generations take delight in bestowing. Thus the generations to come will continue the repetition of the tributes to these patriots which we have this day observed, rehearsing with ever increasing praise the moral grandeur of their deeds.

REV. MR. BAUMME, SPRINGFIELD, O.

THE PRICE OF NATIONAL LIFE.—In the book of nature, where every emotional, mental, and spiritual quality of humanity may find its correspondence and illustrations, flowers represent good affections, thoughts, and intentions toward others. As the flower precedes the fruit, and gives notice of its coming, so good thoughts, affections, and intentions precede and give promise of deeds in love to others. These cherished dead are now beyond the reach of our good deeds ; to bring fruits to them would be vain, but to indulge good thoughts and affections toward them should enlarge our souls and wake in our breasts a more vigorous determination to sacrifice ourselves for the good of others. The indulgence in such thoughts and intentions may lead us so to act and speak that those who come after us will be encouraged by our instruction and example to sacrifice themselves if need be, when the good of the country and liberty shall demand it.

Why were these brave men sacrificed ? Nothing more or less than to settle an error in statesmanship. By false teaching, two conflicting ideas were taught among the people and arrayed them in hostile parties. This is no time or place to discuss political questions, but lest I be misunderstood, let me say, that this conflict on one side, was that we were not a nation, but a confederation of sovereign States, which at all times have the right to withdraw

from the Union. On the other side it was contended that the United States has a nationality, a common constitution, a common flag, with a government having the right to enforce its own laws and preserve its existence by force against all enemies, within or without. These two ideas moved the contending hosts on the battlefields of the late terrible conflict of arms. By the sword it decided that we *have* a common country, a common flag, and that the Union of these States is not a rope of sand, but a bond so strong that no foe can break it. Let us all then accept the teachings of the hour, expel from our minds the fallacy it has cost so much to settle, and here by the graves of these martyrs to liberty—inspired by the sacrifices they have made, resolve that cost what it may this “Union shall be preserved.”

All people, in all ages, of all nationalities and religions, have ever paid the highest respect and honor to the memories of those who died for their country, for liberty, and the rights of man. They have been the heroes and demigods before whom the people have bowed down and worshipped. And the feelings which prompt this reverence are not irreligious. It is but an acknowledgment of the great service and sacrifice of such as were willing to become martyrs for the good of the people. It seems to be so ordered in the economy of this world, that no great and lasting good can be accomplished but at the cost of great sacrifices. We cannot tell why this should be, but history proves the truth of the assertion. No people ever secured their liberty and established free institutions, but by the shedding of blood. The ancient republics renowned in history, and the empires which have swayed the destinies of the world, reached their success and greatness through seas of blood. And all the kingdoms and empires of modern times which have become great and powerful, have reached their pre-eminence through the blood of their citizens, flowing for centuries until, as it were, it reached to the bridle-bits of the horses of the warriors.

This is the fearful price of national life, vitality, and power, of the supremacy of law and order, and the predominance of right over lawless might and mob violence. Our own Republic was established after eight long years of bloody strife. Though the great name of Washington has seemed to eclipse all others, yet in the hearts of the people, Warren and his fallen compatriots are cherished as the real saviors of the country. And when we look back over the record of that great struggle, we find the names of many who have made its battlefields illustrious by their heroic death. Without the shedding of their blood, without the noble sacrifice of those great and good men who, uninfluenced by selfishness, but prompted only by a love of country, and a desire to promote the welfare of their fellow men, willingly laid down their lives, the establishment of the American Republic could never have been accomplished. As the first period of our history opened amid the fires of the Revolution, so the second has been inaugurated amid the carnage of the greatest battlefields of the world. Before we could enter upon the stage of this new era, and fulfill its destiny, it seemed to be necessary that we should pass through this second baptism of fire and blood, to fit us for the accomplishment of our great and responsible duties.

The light that shines from a patriot's grave is a pure and holy light, and while we are guided by it we shall never go into the paths of treason and rebellion. Let that light illuminate our pathway, and the noble example of the dead strengthen our love of country and devotion to duty. When patriotism in the hearts of the people is dead, all is lost. It is the life-blood and soul of the national existence, the animating fire which makes a people great, and their history grand and beautiful. When we no longer have brave men who are willing to fall in defense of their country, and have women willing to sustain them in the conflict; when, if ever, we are compelled to rely upon a hireling and mercenary soldiery to defend our liberties,

we will have no liberties worth defending, and our institutions will soon perish and decay. When the Romans fought their own battles, they controlled the destinies of the world. When they came to depend upon a mercenary army, they became slaves, and the empire of the world passed from their hands into that of barbarians.

REV. HOMER EVERETT, TREMONT, O.

SOLDIERS FROM A SENSE OF DUTY.—Many and great were the trials of the country. Fear, as it were, oscillated between doubts of competency on the one hand and patriotism on the other, in those to whom the country had intrusted its sword. We hardly knew, at times, whether there was more to fear from the enemy in arms, than the treachery which lurked in the bosoms of some who were the nation's captains. It is one of the most incomprehensible problems of history, that the cause of human liberty should be so frequently betrayed by the treachery of professed adherents. Cæsar, the people's idol, and one of the great captains of the Roman Empire, overturned the liberties of his country. Gorgey threatened the aspirations of Hungary in 1848; and Louis Napoleon, chosen by the people as the President of the French Republic, like a viper, stung to death the virtuous confidence that warmed him into existence. These lessons of history, recalled by circumstances that but too plainly justified the suspicions they awakened, kept the public mind in a continual state of anxiety and dread. Fortunately, the country, in its great struggle for life, was saved from the ruinous consequences of such base betrayals as is furnished in the history of other nations; and the reason is to be found in the virtue and intelligence of the citizen soldiery, upon whom the nation relied as its right arm of defense. With such a soldiery, the Rubicon could not be crossed, because they were more attached to the institutions of their country than to the name of any military chieftain. They followed their flag, and were but little dazzled by the pomp of military splendor.

They were soldiers from a sense of duty, and ever anxiously looked forward to the day when they could in peace return to the quiet of their homes and the enjoyment of their liberties.

Soldier, rest, thy warfare's o'er,
Sleep the sleep that knows no waking,
Dream of battlefields no more,
Days of danger, nights of waking.

Sleep, soldier, sleep ! from sorrow free,
And sin and strife. 'Tis well with thee ?
'Tis well ; though in that far off land, not a single tear
Laments the brave, the buried volunteer.

CAPT. T. A. MINSHALL, CHILLICOTHE, O.

IF PRINCIPLES WERE NOT AT STAKE THE WAR WAS USELESS.—If the crimes by which we were wronged so much should be forgotten, the past suffering of the living and the dead were worse than wasted, and revolutions and war become but a contest between life and death for the mastery, in which death comes off more than victor ; patriotism would be valueless, and the defenders of justice die without reward. If it was not for principles we fought, and if those principles, and their friends and enemies, be not remembered, our struggle has been useless, both as a defender of good and an exponent of evil.

GEN. JOHN C. P. SHANKS, PORTLAND, IND.

OUR DEFENDERS NOT FORGOTTEN.—Will a great people forget its defenders ? Will the lovers of liberty around the globe let their fame cease who saved the citadel of Freedom in the darkest hour ? No ! the glory of their fame is undying ! The little mound of Marathon, where slumber the Greeks who saved the world from Asiatic barbarism, is a holier spot than the site of city or pyramid or palace ; and while civilization endures, the glory of that little band will outshine the pomp of kings and the pride of luxury

and power. Time will come when the common consent of humanity will number our dead comrades among the heroes and benefactors of mankind; when the green mounds above them will be known as true altars of patriotism and liberty; when patriots of all nations and climes shall gather new inspiration at their graves—and recognize how enduring is the fame of those who bravely die in the cause of Right and Justice and their country. Time will destroy the marble of our tombs. No chiseled epitaph can survive his attack. The steel of our bayonets must perish. But there is a shrine in the temple of ages, where lie forever embalmed the memories of such as have deserved well of their country and their race.

COL. JOHN MASON BROWN, FRANKFORT, KY.

CONTRASTS OF PEACE AND WAR.—It is a remark of the Father of History, in his book inscribed to Clio, that in peace children bury their parents, but that in war parents bury their children. The sentiment is not less just than is the Greek perspicuous in which Herodotus told it. It is a wise provision of Divine Providence that we can, in pensive sorrow, lay to rest our aged parents crowned with years and honors. The burst of anguish soon dies away into tender recollection, but when age brings its treasures to the early tomb, then the heart is inconsolable; it is “Rachel weeping for her children, and refusing to be comforted, because they are not.”

ROBERT GRAHAM, D. D., LEXINGTON, KY.

REPRESENTATIVES OF PUBLIC VIRTUE.—With no jealousies to indulge and no envy to gratify, we seek to draw a lesson from the past that shall be to our future a beacon and a guide. To the sleeping martyrs, whose graves billow every battlefield, it matters little what we may now say or do. Our tender offerings of affection will be lost upon their mounds, and the sweet aroma of our scented flowers be uselessly exhaled to air, save as we revive our faith in the

doctrines which they defended, and our zeal in the cause for which they died. They were the representatives of that public virtue which is the corner stone and mainstay of our temporal existence. It was the sentiment that Montesquieu called a sensation, and not a mere consequence of acquired knowledge—common alike to the lowliest and loftiest member of the State. It was the same sentiment that Leonidas felt when he fell at Thermopylæ; which solaced Aristides when exiled from Greece; which the soldier of the Revolution felt when he tracked with his blood the snows of Valley Forge; which Patrick Henry illustrated when he invoked "liberty or death"; which actuated Adams when declaring "sink or swim, live or die, survive or perish, I am for the Declaration"; and which these our soldiers felt when, leaving home and friends and comfort and safety, they invoked hunger and captivity, disease and death. More speedy than argument and more powerful than cannon, it bore our impulsive legions over fields so sanguinary and through conflicts so vast, that the archangel of war thereupon made new record of human prowess. The integrity of the nation has been assailed, and from the fountain of love of country came the inspiration for its defense. The sentiment was not of party. It rebelled at the mention of a divided land, and threw all of existence into the idea of unity. Not so powerful was the flaming cross of Constantine, or the victorious eagle of Napoleon.

We can never forget to commemorate the deeds of those who perished to achieve this sublime result. Their memories are sacred, and the holiest benedictions of their favored countrymen will ever follow a mention of their virtues. For the monument of Thermopylæ, where fell the brave three hundred, Leonidas wrote this epitaph: "Stranger, go and tell in Lacedæmon that we fell here in defense of her laws." With greater cause for greater gratitude, let us tell to future time the story of our comrades' deeds with a monument that shall say, "Pilgrim or citizen, go and pro-

claim through the limits of the nation, that we, soldiers of the Republic, fell in defense of its laws, its liberties, and its life." As the statue of Themistocles, from a promontory in Greece, long greeted the returning voyager, and fired anew his love for Attica and Athens, so let our far-reaching columns of storied marble and animated bronze bear vitalizing testimony to the glory of our soldiery from the parapets of the Pacific to the green hills of New England. Make of wood the arches of triumph which mark our fields of battle, if it must be, that the memory of a civil strife may not be continued to another generation ; but for the soldier who knew no sentiment but love for his country, and who gave his life to duty in its defense, the eternal granite should bear to posterity the hallowed record. And as we engrave thereon the virtues of the dead let us add, in characters of bold relief, that universal freedom to man came as the corollary of devotion to our land : they died that all might go free. Of all the results of war, no richer boon ever graced the trophies of the victor.

Where freedom is, no man is poor ;
For nature's air is affluence to all.

COL. JOHN P. JACKSON, NEWPORT, KY.

HEROIC DEVOTION MERITS REWARD.—To say that they died a glorious death would be saying little, for the same is said of those who, following the lead of vain and greedy conquerors, found their graves among the enslaved nations, slaves themselves to the selfish and despotic will that ruled them. For our dead we have a higher praise. It was not enforced obedience to the command of a tyrant that dragged them from their homes ; not the lust of conquest, nor the scarcely nobler thirst for glory. When the life of the nation was attempted, when the cause of liberty and human rights called for their aid, they rushed forth to rally under the banner they loved, with grand singleness of purpose and heroic devotion—leaving all behind them, to meet toil and

danger, hunger, sickness, wounds, and death, for nothing but the sublime satisfaction of doing their duty to their country and to mankind.

GEN. CARL SCHURZ, ST. LOUIS, MO.

THE GREAT LESSON OF THE AGE.—War is no part of our business, nor of the nation's ; yet it is wise to keep alive and vigorous the spirit of patriotism. "Eternal vigilance is the price of liberty": and it is not impossible that, in the future as in the past, the fair goddess of freedom may be stricken down, and her starry banner trailed in the dust. But we point out to posterity, through this memorial service, the blood marks of the foulest rebellion that blackens the pages of a thousand years. And we give, year by year, a fresh reminder that, when the slave power raised its hideous black hand and brandished its bloody knife, threatening the life of the nation, a million of freemen, sturdy sons of toil and industry, left their peaceful avocations, and leaped into bristling ranks of armed soldiery ; and every sword and bayonet was the centering point of high resolve to save the nation, and hand down her free institutions to all future time, or die at the post of duty in the mighty conflict. Let the rising generation be thrilled and inspired with the living sentiment of this great lesson of the age, and be imbued with its spirit, and hand it down, renewing and renewed, from generation to generation.

MR. H. A. REID, RACINE, WIS.

GLORIOUS IN DEEDS.—The monument at the pass of Thermopylæ bore the inscription, "Go, stranger, and tell at Lacedæmon that we died for our country and in obedience to her laws." The memory of her heroic deeds, and of the heroic men, lives in immortal freshness, though the names have not been recorded. And so it will be with our heroes though they have passed from sight.

The muffled drum's sad roll has beat
The soldier's last tattoo ;
No more on life's parade shall meet
The brave but fallen few.

On fame's eternal camping ground
Their silent tents are spread,
And glory guards with solemn round
The bivouac of the dead !

HON. THEODORE ROMEYN, DETROIT, MICH.

A TRIBUTE TO MARTYRS.—It is befitting on this, the anniversary of the great decisive battle of the rebellion (Gettysburg), to offer some tribute to the martyrs of our Union, and to estimate the importance of their achievements. The destiny of Athens was determined on the plain of Marathon. Miltiades, with his few Athenians, checked the invading Persians, turned their advance into a retreat, and not only Athens, but the independence of all Greece was secure. At the battle of Waterloo the destiny of Europe was in the scale. "Waterloo is the hinge of the nineteenth century." The disappearance of Napoleon was necessary for the advent of the great century and the peace of the Continent. His dictatorship was ended, his conquests ceased, the cause of liberty triumphed, and a new era dawned upon Europe.

At the battle of Gettysburg, the destiny of America, the success of the republican form of government, were in the balance. Three long days our gallant soldiers, champions of freedom, fought the desperate foe ; three anxious days the momentous issues oscillated in the balance ; but at the close of the third day our destiny was sealed : the Confederates were driven back in dismay, the backbone of the Rebellion was broken, its destruction decreed, Philadelphia and Washington were safe, the Union was secured, and liberty triumphant !

The destinies of nations and ages are often decided in a day. Who can estimate the results of decisive battles

between conflicting armies and opposing ideas? In the Punic wars had Carthage been successful instead of her rival Rome, the imperial city would have been razed to its foundations, the theater of civilization would have been shifted from Europe to Africa, and the history of the whole world have been changed. Had the Persians been victorious at Marathon, Athens would have fallen, and the world would never have known the classic glory of Greece. Had Napoleon triumphed at Waterloo the thrones of Europe would have been shaken and the balance of power lost. And had the Confederates been victorious at Gettysburg and the rebellion triumphant, "the government of the people, by the people, and for the people," would have perished from the earth, our nation would have been blotted out, liberty would have died, and the history of all succeeding ages been revolutionized! Such were the calamities averted by the gallant men whom we have met to honor. It becomes us as devoted citizens on this historic day to repair to the silent city of the dead and strew the graves of our fallen soldiers with choicest flowers; and chanting grateful pæns, shed tears of patriotic remembrance, and thank God for such noble men, *martyrs for freedom*, who suffered that posterity might rejoice; who *bled* that liberty might be *perpetual*; who *died* that our *country might live*! It would be base ingratitude, dastardly meanness, to pass them by unnoticed, and consign their deeds and their memories to the cold waters of oblivion.

Never did a soldier fight for a nobler end, bleed for a grander idea, or die for a better cause. On the field of Gettysburg no new issue was contested. It was the same old conflict that has been waged in all nations and in all ages. "History repeats itself." The same spirit of oppressive oligarchy has often deluged the nations in blood. It was the irrepressible conflict of antagonistic principles. It was the mad effort of the minority to rule or ruin the majority. It was the marshaling of treason against loyalty, of aristocracy against democracy, of slavery against free-

dom. The rebels received the sympathy of the world's despots ; the Union cause, the sympathy and prayers of every lover of liberty. Tyranny desired to crush, humanity to sustain our Government. The Confederates sought to destroy the Union, and to raze this grand temple of liberty—the refuge of the oppressed,—to its foundation. But their cause was tried before the *Infinite*, and their *failure decreed*. Under the blessing of God, our soldiers have demonstrated to the world that our Union is not a rope of sand ; that the Republican form of Government is not a failure ; that our Government has strength to put down mighty rebellions, and that the people are capable of governing themselves. All honor, then, to our soldiers, who fought with more than Spartan bravery the wicked forces of disunion, *saved the Republic, and liberated the race !*

J. C. PATTERSON, MARSHALL, MICH.

OUR COUNTRY'S GALLANT DEAD !—Let us cherish their memories and treasure up their deeds ! Let us gather their ashes into the urn of immortality, and write every name on the national roll of honor ! Our country's soil gives them all sepulture. They sleep beneath the Stripes and Stars, revered by a race freed from bondage, and the liberty-loving masses of the whole world.

Each soldier's name
Shall shine untarnished on the roll of Fame,
And stand the example of each distant age,
And add new luster to the historic page.

REV. JOSEPH H. TWICHELL, HARTFORD, CONN.

THE DESTRUCTION OF LIBERTY THE DARKENING OF CHRISTIANITY.—As far back as the history of the world reaches we find that whenever the sword has entered any free and enlightened nation to destroy it, as the nation suffered so has its civilization and Christianity. Turn your eyes to the Old World and glance over its pages of history, and there you will find this truth verified : that wherever

rebellion has destroyed governments liberal in their forms, civil and religious liberty has been blighted. Once the honor most esteemed by enlightened and brave men was to be called a Roman citizen. Rome was the mistress of nations and for a time a mighty republic, the home of freedom, civilization, and culture. But what is it now? A pile of majestic ruin—records of its departed greatness. And so with other nations. Italy, once a proud and independent people, now a nation of organ grinders and peddlers. Athens, once the seat of learning, now lives only in its ruins and history. Jerusalem, the holy city and seat of the Christian religion, is now in the hands of Oriental bigots. The verdict of history is that where liberty is destroyed Christianity sinks into darkness.

Then as oft as the 30th of May returns with time's annual round let a grateful nation remember its dead, and with a floral offering decorate the tombs of its fallen heroes, while the dropping tear moistens the cold sod that covers their sleeping dust. To them we owe the liberty we enjoy ; to them we owe the preservation of our institutions ; and shall we not hold them in grateful remembrance ? And though we may often differ in opinion, let us here be united. In God's name let us respect and love the dead who have died for us. Let this beautiful custom be perpetuated until the day shall become hallowed in the history of freedom. It carries with it the idea of our loss and the dear cost of liberty. It brings fresh to mind the deeds of our country's martyrs, it keeps alive and warm the greatest principles for which our sires poured out their blood, on which our republic is based.

GEN. JOHN A. LOGAN, DU QUOIN, ILL.

THE HOMAGE WE OWE THE FALLEN.—No eloquence can be as commanding as the eloquence of these graves ; no flowers of rhetoric as appropriate as these flowers of spring with which we honor the remains of the patriot dead.

They rose from the sphere of the citizen to the plane of the patriot. They learned what war meant, by meeting it

with the courage of the warrior. War is the sundering of the dearest ties. War is the wearisome march and the privations of the camp. War is life ebbing away in the hospital or the prison pen. War is the bursting shell and the thousands upon thousands of unseen bullets speeding death in every direction. War is the open-mouthed cannon making windrows of victims through the ranks of armies. War is the empty sleeve and the weary crutch. War is force, bloodshed, anguish, death. To this harvest of death these brave men willingly went forth. The Spartan band of Leonidas at the Thermopylæan Pass were not more heroic and self-sacrificing; Curtius, who leaped into the yawning gulf to save with his own his nation's life, was not more daring. Do we not owe them, therefore, the homage we so willingly render to-day? They were not only patriotic, and brave, and daring, but they were martyrs also. The supporters of religion gave their lives for a principle. These martyrs of patriotism gave their lives for an idea. It was the grand idea of American nationality that inspired them to sacrifice, and transformed them from peaceful citizens into patriotic heroes. It was to save the dear old flag from dishonor, and the nation that they loved from destruction, that they gave their lives. Some lived to see the victory won for which they had periled so much; but many of them passed away before the hour of triumph, in the darkness of night, before the bright rays of the morning came. Some sleep in this city of the silent dead, near to the friends they loved while living. Many returned not, living or dead, but lie in distant cemeteries; or, sadder than all, have over them the tombstone marked "Unknown." But whether here or far away, a preserved republic honors all their memories and gratefully enshrines their patriotic pride in undying history. We may adorn with loving tributes the resting place of our beloved dead; the flowers which are strewn here may symbolize the living fragrance of their memory; but we shall honor them the most by having their example teach us to

love our country more, to value its dearly purchased institutions more, to prize its manifold blessings more, and to advance its greatness and true glory more. And thus, as we bare and bow our heads in their honor on this commemorative day, we shall appreciate more truly and thoroughly those priceless privileges for which they sacrificed all they had—home, and happiness, and life—to preserve for us and the generations that are to follow us when we too have passed away.

HON. SCHUYLER COLFAX, SOUTH BEND, IND.

ALL HONOR TO THE BRAVE.—To-day, the great, the gifted, and the gay, go forth on a pious pilgrimage to these silent shrines to honor the fallen brave. Eloquent eulogy will chronicle their heroism ; gifted poets will chant their praises ; fair hands will scatter floral tributes to their worth ; the surrounding groves will echo with the national airs ; and "Liberty's bright flag will be displayed," with the roar of artillery. Never has a nation thus honored its defenders, and it is right that they should be thus honored. The unmarked grave of a Union soldier, with nothing but the few drops of the morning dew to gild it, is more glorious than the proud mausoleum of a despotic conqueror. A redeemed nation "swells the funeral cry, and Triumph weeps above the brave."

MAJOR BEN: PERLEY POORE, NEWBURYPORT, MASS.

AMERICA'S CAPACITY FOR SELF-GOVERNMENT.—The successful overthrow of the great Rebellion has taught the crowned heads of the world that "we the people" can make the ablest and mightiest government that earth ever saw ; that no government beneath the sun has within itself greater capacity of self-preservation than has been displayed by the American republic.

A government whose bulwarks are made strong by the willing hearts and ready hands of its own loving sons, rejoicing ever to do and to die in its defense—such govern-

ment may mock at its foes. The elements of power and endurance are in it. Talk of imperialism, of a royal household, and of a blooded and titled aristocracy on American soil ! Such plants will never thrive here. One blast of a sweeping nor'wester would wither them to their root's ends. Whoever would amuse himself by the culture of such exotics must nurture them carefully in the hotbed of his own fevered brain, and shut them out from the sunlight of American intelligence and the bracing air of this free land. They can only have even the sickliest growth in the nursery brain of these wild fanatics. But by transplanting into the outside world they would encounter instant blasting and mildew. Liberty's strong tree flourishes here. It is indigenous to American soil. It thrives on the rocks of New England, and on the mountain tops of Pennsylvania and Tennessee. The winds which sweep across the northern lakes fan its lungs into the largeness of a vigorous life, so even its leaves are for the healing of the nations. It grows luxuriantly by the side of still waters in Michigan, and strikes its roots deep into the broad prairies of the Mississippi valley. This is its home : but imperialism is at best a miserable house-plant, and, thank Heaven, found in but few houses at that.

For no such wretched end did our heroes die. In their last will and testament, sealed with their blood, they have bequeathed to us, as their dying legacy, a Union stronger, nobler, freer than ever. "The blood of the martyrs is the seed of the church." By the gift of these men, and such as these, we have henceforth a more homogeneous country and a grander and higher civilization.

PRES. E. B. FAIRFIELD,

HILLSDALE COLLEGE, DETROIT, MICH.

AMERICA'S ALL SAINTS' DAY.—Hero worship in some form is as old and almost as universal as humanity. The demi-gods of the ancient nations were heroes illustrious for their valor, prowess, and patriotism, and who for these

qualities were after death deified by an admiring and grateful posterity. The saint worship of more modern times is another form of the same thing ; for the saint is the hero of another and a nobler type, in whom moral heroism and endurance have taken the place of the physical strength and courage which characterized the heroes and demi-gods of pagan antiquity. In these countries in which the saints are more honored than in our own, they have a custom which, in one of its aspects at least, is worthy of our admiration. As there are not days enough in the year to give one to every saint, there is one day set apart in honor of them all, so that none of them may fail to receive some share of the homage due. This is democratic and just. It commends itself to our love of fair play and impartiality. For it is not always the saints most renowned that are most worthy of the honor, nor is it always the heroes whose names are most trumpeted by fame that have the highest claims upon the gratitude of mankind.

This day may without impropriety be called our American All Saints' day, for we have no better saints than those whose memory we have come to honor. Nor do I deem it any perversion of terms to speak of them as saints ; for a saint, stripped of all superstitious fancies, is simply a good man, who has not lived for himself alone, but for God and the good of his fellow men.

The altar it is said, sanctifies the gift. The cause for which a man suffers imparts its sanctity to the sufferer. He who dies in battle for the rights and liberties of men must share forever in the glory of the cause for which he shed his blood. The martyrs of all ages are illustrious, not so much by virtue of their personal position and merits as from the fact that the great cause for which they suffered and sacrificed themselves has reflected upon them its own imperishable luster and glory. And if any cause can confer honor upon its defenders and martyrs, surely the cause for which these men suffered is such a one.

REV. WILLIAM M'KINLEY, WINONA, MINN.

OUR FALLEN HEROES.—Coming from the busy walks of life to cemetery and field, with reverence for the heroic dead, and gratitude for the patriotic living, we bring a wreath of cypress for the graves of those whose lips are sealed—who answer no more to the roll call among the living—and speak a word to those more fortunate, who fought a good fight, kept a sacred faith, won a glorious victory, and live to fight the battles of free and ever-growing people.

We come to linger among those graves, which are not simply houses for the dead, but vaults in which the nation's power, fame, and glory are stored. They are still centers of power in cemetery, churchyard, lonely lawns, groves, and national fields, beautified and indicated by shafts and slabs, deserted, forgotten, and covered with turf, visited for the first time for a year—visited by friends with loving hearts, and by angels, at the hand of the winds. See them coming from the hillside and valley, from hothouse and conservatory; coming with flowers—flowers gathered, selected, cultivated; flowers, “nature's sweetest gifts” and choicest offerings.

There are newly made graves, into which many of our most honored comrades have stepped since last we met. They were brave, gallant, and peerless, but they have passed the Appomattox of life. Those who were

The pillar of a people's hope,
The center of a world's desire.

They have exchanged the corruptible for incorruption, mortality for immortality, and joined Moses and Joshua, Wellington and Cromwell, Lincoln and Garfield, and that innumerable throng, “whose death was a poem, the music of which can never be sung.” Alas!

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour;
The path of glory leads but to the grave.

Every heart in this broad land ought to respond to the call of our commander, and enter into the service of this hour with the same zeal and enthusiasm that characterized the days of enlistment, and the organization of the armies out of which these men have fallen.

Other lands have had heroes, but ours were more—they were saviors, and by their sacrifices have saved the greatest land under the shining sun.

Our boys went to conquer a rebellion and save the unity of a nation.

When Marcus Curtius was told by the soothsayer that the chasm opened in the Roman Forum must be filled with what Romans most valued, he mounted his horse and rode away into death, a sacrifice for his country.

When General Pemberton met his old comrade, General Grant, at Vicksburg, and asked for an interview, that bloodshed might cease, Grant's answer voiced the feelings of every true soldier: "On one condition this blood may cease to flow." "What is that?" "An unconditional surrender on your part, General." This spirit filled the ranks as well as the officers.

A generation has been born and bred in the South since we asked our conquered brothers to come back and share with us; a thousand interests have developed that claim our attention; and there remains but one thing for us to do, and that is well expressed in an old hymn:

To serve the present age,
My calling to fulfill.

Temples and institutions of learning crown our hills; while the generation born since the war, and now in the majority, needs the patriotism such an hour begets. If there were no words spoken, or songs sung, an hour among the heroic dead, with muffled tread and silent prayer, would impress us with a sense of self-sacrifice, and inspire a heroism the age needs. None can move among the dis-

embodied spirits of such men without profit. To go again in imagination in search of water to slake the thirst of a dying comrade; to note the tear of joy falling over his unwashed cheek, as we took his last farewell, is to put on anew the spirit of other days.

REV. H. W. BOLTON.

THE BROTHERHOOD OF SOLDIERS.

COMRADES known in marches many,
Comrades tried in dangers many,
Comrades bound by memories many,
 Brothers ever let us be.
Wounds and sickness may divide us,
Marching orders may divide us,
But whatever fate betide us,
 Brothers of the heart are we.

By communion of the banner,
Battle-scarred and victory banner,
By the baptism of the banner,
 Brothers of one church are we.
Creed nor faction can divide us,
Race nor nation can divide us,
But whatever fate betide us,
 Brothers of the flag are we.

Comrades known by faith the dearest,
Tried when death was near and nearest,
Bound we are by ties the dearest,
 Brothers evermore to be.
And if spared and growing older,
Shoulder still in line with shoulder,
And with hearts no throb the colder,
 Brothers ever we will be.

MILES O'REILLY.

THE beautiful tribute of the Kentucky officer to his comrades who fell in the Mexican War, on the occasion of the removal of their remains to their native land, seems peculiarly appropriate for a memorial service :

The muffled drum's sad roll has beat
These soldiers' last tattoo ;
No more on life's parade shall meet
These brave and daring few.

On fame's eternal camping ground
Their silent tents are spread ;
And glory guards with solemn round
The bivouac of the dead.

No vision of the morrow's strife
The warrior's dreams alarms ;
No braying horn or screaming fife
At dawn shall call to arms.

Nor war's wild note nor glory's peal
Shall thrill with grim delight
Those breasts that nevermore shall feel
The rapture of the fight.

Rest on, embalmed, heroic dead,
Ye noble and ye brave,
No impious footprints there shall tread
The herbage of your grave ;

Nor shall your glory be forgot
While Fame her record keeps,
Nor Honor points the hallowed spot
Where Valor proudly sleeps.

Yon.marble minstrel's voiceless tone
In deathless song shall tell,
When many a vanquished age hath flown,
The story how ye fell.

Nor wreck, nor change, nor winter's blight,
Nor time's remorseless doom,
Shall dim one ray of holy light
That gilds your glorious tomb.

FROM North, and East, and West they came,
They left their plowshares in the mold,
Their flocks and herds without the fold,
Their sickles in the unmown grain,
Their corn half garner'd on the plain,
To right their wrongs, come weal, come woe,
To perish or o'ercome the foe.

THEY throng the silence of the heart,
We see them as of yore—
The kind, the true, the brave, the sweet,
Who talk with us no more.

ALL honor to the patriot dead,
Who fell that freedom's cause might live ;
We strew above each grassy bed
The sweetest flowers our hands can give.

And thus beside each hallowed grave,
We tell how recollection still
Warms with those memories of the brave,
Which lapsing years shall never chill.

And here above their sleeping dust
We call their shades from spirit land,
To seal our pledges that the trust
For which they died for aye shall stand.

Dearer than aught on earth beside,
Sacred as all our hopes of heaven—
That for the flag, whate'er betide,
Our lives are pledged, and shall be given.

So on the field where long ago
Brave warriors stayed invasion's tread,
We swear afresh, come weal or woe,
We will be faithful to the dead.

COL. CHARLES CASE, NEW ORLEANS, LA.

GREAT GOD ! We thank Thee for this home,
This bounteous birthland of the free,
Where wanderers from afar may come,
And breathe the air of liberty ;
Still may her flowers untrampled spring,
Her harvests wave, her cities rise,
And yet, till time shall fold her wing,
Remain earth's loveliest paradise.

Give me the death of those
Who for their country die ;
And oh, be mine like their repose,
As cold and low they lie.
Their loveliest mother earth
Enshrines the fallen brave ;
In her sweet lap who gave them birth,
They find a tranquil grave.

COL. T. A. GREEN, ST. JOSEPH, MO.

THESE occasions recall Collins' exquisite and never to be sufficiently admired lines :

How sleep the brave who sink to rest,
With all their country's wishes blessed ;
When Spring, with dewy fingers cold,
Returns to deck their hallow'd mold,
She there shall dress a sweeter sod,
Than Fancy's feet have ever trod.

By fairy hands their knell is rung,
By forms unseen their dirge is sung ;
There Honor comes, a pilgrim gray,
To bless the turf that wraps their clay ;
And Freedom shall awhile repair,
To dwell a weeping hermit there.

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WASHINGTON'S BIRTHDAY.

Biographical.—George Washington was born in Westmoreland County, Va., February 22 (old style, February 11), 1732. His ancestry can be traced no further back than his great grandfather John Washington, who settled in Virginia about 1657. His father's name was Augustine Washington, and his mother's maiden name Mary Ball, and their marriage took place in 1730. Very little is known of George Washington's early life and boyhood. His education was elementary and very defective, except in mathematics, in which he was largely self-taught. About 1748 he was at Mount Vernon and obtained, at sixteen years of age, the appointment of surveyor of the enormous property of Lord Fairfax, and the succeeding three years of his life were spent in this service. At the age of nineteen he was appointed adjutant of the Virginia troops with the rank of major. At the death of his half-brother Lawrence in the following year, he was executor under the will, and residuary heir of Mount Vernon. In 1753, when he had barely attained his majority, the young man was made commander of the northerly military district of Virginia by the new Lieutenant-Governor, Dinwiddie. At the outbreak of the French and Indian wars in 1753-4, he was sent by Governor Dinwiddie to warn the French away from their new forts in Western Pennsylvania. The command of the Virginia troops fell on him, and his vigorous defense of Fort Necessity made him so prominent a figure that in 1755, at the age of twenty-three, he was commissioned commander-in-chief of all the Virginia forces. He served in Braddock's campaign, and in the final defeat showed for the first time that fiery energy which always lay hidden beneath his calm and unruffled exterior. For a year or two he defended a frontier of more than 350 miles against the French and Indians with seven hundred men, and in 1758 had the pleasure of commanding the advance guard of the expedition which captured Fort Du Quesne and renamed it Fort Pitt (now Pittsburg). The war in Virginia was thus ended and Washington resigned his post, married Mrs. Curtis, a widow, and settled at Mount Vernon. For the next twenty years of his life, Washington lived like a typical Virginia planter, a consistent member of the Episcopal church, a large slaveholder, a strict but considerate master, and a widely trusted man of affairs. His marriage brought an increase of \$100,000 to his estate. There is no evidence that he was extensively read, but only that he was a methodical man of business, had a wide

acquaintance with the leading men of the county without any strong indications of what is usually considered to be greatness. He was educated into greatness by the increasing weight of his responsibilities and the manner in which he met them. Though frequently elected to the legislature, he made no notable speeches, but stated his opinions frankly and his reasons for holding them, and his positions were always radical ones. In 1774 the Virginian Convention appointed seven of its members as delegates to the Continental Congress, Washington being one of them, and with this appointment his national career began. It is evident from his course in Congress and from his letters that he expected that the disagreements with the mother country would end in war. His associates in Congress recognized his military ability, and preparations for armed resistance were by common consent left to him, and that in case of war, Virginia would expect him to be her commander-in-chief. After the fight at Lexington and Concord, the first practical step was the unanimous election by Congress, on motion of John Adams of Massachusetts, of Washington as commander-in-chief of the armed forces of the United Colonies. Refusing any salary, he accepted the position, asking "every gentleman in the room" to remember his declaration, that he did not believe himself to be equal to the command, and that he accepted it only as a duty made imperative by the unanimity of the call; and there seems no doubt that till the day of his death he was a most determined skeptic as to his fitness for the positions he was to fill.

He was commissioned June 19, 1775, and reached Cambridge, Mass., July 2, taking command of the levies there assembled for action against the British garrison of Boston. The Battle of Bunker Hill had already taken place, and Washington's task until the following spring was to prepare his troops and to bend the course of events steadily toward driving the British out of Boston. It is not easy to see how he survived the year 1775; the colonial poverty, the exasperating annoyances, the selfishness or stupidity which cropped out again and again from the most patriotic of his fellow-helpers, were enough to have broken down most men. These things completed the training of Washington. The change in him, in this one winter, was evident. If he was not a great man when he went to Cambridge, he was a general and a statesman, in the best sense, when he drove the British out of Boston in March, 1776. From that moment until his death he was the foremost man of the continent.

We cannot undertake in this brief sketch to detail the military operations of the remainder of the war. Suffice it to state, that Washington's retreat through the Jerseys; the manner in which he turned and struck his pursuers at Trenton and Princeton, and then established himself at Morristown, so as to make the way to Philadelphia impassable; the vigor with which he handled his army at Chad's Ford and Germantown; the persistence with

which he held the strategic position of Valley Forge through the dreadful winter of 1777-78, in spite of the misery of his men, the clamors of the people, and the impotence of the fugitive Congress, all went to show that the fiber of his public character had been hardened to its permanent quality. It was just at this time, too, that the spirit that culminated in Benedict Arnold's treason showed itself in various ways among his officers, and in an attempt to supplant Washington himself. But the prompt and vigorous pursuit of Clinton across the Jerseys toward New York closed the direct active military record of Washington in the war. The enemy confined their movements to other points of the continent. Washington watched their headquarters in New York city, and by the campaign of Yorktown, conceived by himself, and by the surrender of Cornwallis, October 17, 1781, he brought hostilities to a close. On November 25, 1783, the British evacuated New York. On December 4 Washington delivered his farewell address to the army, but he retained his commission until December 28, 1783, when he returned it to Congress, then in session at Annapolis, Md., and retired to private life at Mount Vernon, Va.

His influence was as powerful after he had retired to Mount Vernon as before his resignation, and it was his influence alone that secured the quiet disbanding of the discontented army, that desired to make him a king, if he could be persuaded to aid in establishing a monarchy. When the Federal Convention met in Philadelphia in May, 1787, to frame the present Constitution, he was unwillingly present as a delegate from Virginia and was unanimously chosen chairman. He took no part in the debates, but made some suggestions, and it was probably his influence that secured its adoption. When the time came for the election of a President no one thought of anyone else but Washington, and by a unanimous vote of the electors he was chosen first President of the United States. Their unanimous vote re-elected him in 1792-93, and even after he had positively refused to serve for a third term two electors obstinately voted for him in 1796-97.

The success of the new system of government was in a large measure due to the wisdom, tact, and influence of the President. Attacks of various kind were made upon him during his administration, but only by a very small fraction of the politicians. The people never wavered in their devotion to their President. On September 15, 1796, he published his farewell address to the country. Retiring from the Presidency in 1797, he resumed his plantation life which he most loved, the society of his family, and the care of his slaves; and it is said that he "wished from his soul that his State could be persuaded to abolish slavery: it might prevent much future mischief." In 1798, he was made commander-in-chief of the provisional army raised in expectation of open war with France. But in the midst of his military preparations he was struck down by sudden illness, which lasted but for a day, and he died at Mount Vernon, December 14, 1799.

Such was the man whom the American people delight to honor on the anniversary of his birth, and who in American history holds the position of "first in war, first in peace, and first in the hearts of his countrymen."

WASHINGTON'S ADDRESS

TO THE AMERICAN TROOPS BEFORE THE BATTLE OF LONG
ISLAND, AUGUST 27, 1776.

THE time is now near at hand which must probably determine whether Americans are to be freemen or slaves; whether they are to have any property they can call their own; whether their houses are to be pillaged and destroyed, and themselves consigned to a state of wretchedness from which no human efforts will deliver them. The fate of unborn millions will now depend, under God, on the courage and conduct of this army. Our cruel unrelenting enemy leaves us only the choice of a brave resistance or the most abject submission. We have, therefore, to resolve to conquer or to die. Our own, our country's honor, calls upon us for a vigorous and manly exertion; and if we now shamefully fail, we shall become infamous before the whole world. Let us, then, rely on the goodness of our cause, and the aid of the Supreme Being, in whose hands victory is, to animate and encourage us to great and noble actions. The eyes of all our countrymen are now upon us; and we shall have their blessings and praises if happily we are the instruments of saving them from the tyranny meditated against them. Let us, therefore, animate and encourage each other, and show the whole world that a freeman contending for liberty on his own ground, is superior to any slavish mercenary on earth. Liberty, property, life, and honor are all at stake. Upon your courage and conduct rest the hopes of our bleeding and insulted country. Our wives, children, and parents expect safety from us only; and they have every reason to believe that Heaven will crown with success so just a cause. The enemy will endeavor to

intimidate us by show and appearance ; but remember they have been repulsed on various occasions by a few brave Americans. Their cause is bad—their men are conscious of it ; and, if opposed with firmness and coolness on their first onset, with our advantages of works and knowledge of the ground, the victory is most assuredly ours. Every good soldier will be silent and attentive, wait for orders, and reserve his fire until he is sure of doing execution.

WASHINGTON AND THE "CAUSE OF '76."

THOMAS DAVIS.

MAY the name of Washington continue, steeled, as it ever has been, to the dark slanderous arrow that "flieth in secret." As it has ever been ! for none has offered to eclipse his glory but has afterward sunk away diminished and "shorn of its beams."

Let justice then be done to our country, let justice be done to our great leader ; and as the only means, under Heaven, of his salvation, let his army be replenished. That grand duty done, we will once more adopt an enthusiasm sublime in itself, but still more so as coming from the lips of a first patriot—the chief magistrate of this commonwealth. "I have," said he, "a most animating confidence that the present noble struggle for liberty will terminate gloriously for America." Aspiring to such a confidence,

I see the expressive leaves of Fate thrown wide,
Of future times I see the mighty tide ;
And borne triumphant on buoyant wave,
A godlike number of the great and brave.
The bright wide ranks of martyrs—here they rise ;
Heroes and patriots move before my eyes ;
These crowned with olive, those with laurel come,
Like the first fathers of immortal Rome.
Fly, Time ! Oh, lash thy fiery steeds away—
Roll rapid wheels, and bring the smiling day

When these blest States, another promised land,
Chosen and fostered by the Almighty hand,
Supreme shall rise—their crowded shores shall be
The fixed abodes of empire and of liberty.

ORATION ON WASHINGTON.

DELIVERED BEFORE THE CONNECTICUT LEGISLATURE,
MAY 1, 1783.

DR. STILES.

O WASHINGTON ! how do I love thy name ! how often have I adored and blessed thy God, for creating and forming thee, the great ornament of human kind ! Upheld and protected by the Omnipotent, by the Lord of Hosts, thou hast been sustained and carried through one of the most arduous and important wars in all history. The world and posterity will, with admiration, contemplate thy deliberate, cool, and stable judgment, thy virtues, thy valor and heroic achievements as far surpassing those of Cyrus, whom the world loved and adored. The sound of thy fame shall go out into all the earth, and extend to distant ages. Thou hast convinced the world of the beauty of virtue—for in thee this beauty shines with distinguished luster. There is a glory in this disinterested benevolence, which the greatest characters would purchase, if possible, at the expense of worlds, and which may indeed excite their emulation, but cannot be felt by the venial great—those who think everything, even virtue and true glory, may be bought and sold, and trace our every action to motives terminating in *self*.

Find virtue local, all relation scorn,
See all in self, and but for self be born.

But thou, O Washington ! forgottest thyself when thou lovedst thy bleeding country. Not all the gold of Ophir, nor a world filled with rubies and diamonds, could affect or purchase the sublime and noble feelings of thy heart in

that single self-moved act, when thou didst deliberately cast the die for the dubious, the very dubious alternative of a gibbet or triumphal arch ! But, beloved, enshielded, and blessed by the great Melchisedec, the king of righteousness as well as peace, thou hast triumphed gloriously. Such has been thy military wisdom in the struggles of this arduous conflict, such the noble rectitude of thy character ; something is there so singularly glorious and venerable thrown by Heaven about thee, that not only does thy country love thee, but our very enemies stop the madness of their fire in full volley, stop the illiberality of their slander, at the name, as if rebuked from Heaven with " Touch not mine anointed, and do my hero no harm." Thy fame is of sweeter perfume than Arabian spices in the gardens of Persia. A Baron de Steuben shall waft its fragrance to the monarch of Prussia ; a Marquis de Lafayette shall bear it to a much greater monarch, and diffuse thy renown throughout Europe. Listening angels shall catch the odor, waft it to heaven, and perfume the universe.

WASHINGTON AS PRESIDENT.

SPEECH IN PARLIAMENT, 1794.

CHARLES JAMES FOX.

How infinitely superior must appear the spirit and principles of General Washington, in his late address to Congress, compared with the policy of other European courts ! Illustrious man ! Deriving honor less from the splendor of his situation than from the dignity of his mind ! Grateful to France for the assistance received from her in that great contest which secured the independence of America, he yet did not choose to give up the system of neutrality in her favor. Having once laid down the line of conduct most proper to be pursued, not all the insults and provocations of the French minister could at all put him out of his way or change him from his purpose. It must, indeed,

create astonishment that, placed in circumstances so critical, and filling a station so conspicuous, the character of Washington should not once have been called in question ; that he should, in no instance, have been accused either of improper insolence or of mean submission, in his transactions with foreign nations. It has been reserved for him to run the race of glory without experiencing the smallest interruption to the brilliancy of his career. The breath of censure has not dared to impeach the purity of his conduct, nor the eye of envy to raise its malignant glance to the elevation of his virtues. Such has been the transcendent merit and the unparalleled fate of this illustrious man !

THE GENIUS OF WASHINGTON.

EDWIN P. WHIPPLE.

THIS illustrious man, at once the world's admiration and enigma, we are taught by a fine instinct to venerate, and by a wrong opinion to misjudge. The might of his character has taken strong hold upon the feelings of great masses of men ; but in translating this universal sentiment into an intelligent form, the intellectual element of his wonderful nature is as much depressed as the moral element is exalted, and consequently we are apt to misunderstand both. How many times have we been told that he was not a man of genius, but a person of "excellent common sense," of "admirable judgment," of "rare virtues" ! and, by constant repetition of this, we have nearly succeeded in divorcing comprehension from his sense, insight from his judgment, force from his virtues, and life from the man.

He had no genius, it seems. Oh, no ! genius, we must suppose, is the peculiar and shining attribute of some orator whose tongue can spout patriotic speeches, or some versifier whose muse can "Hail Columbia," but not of the man who supported States on his arm, and carried America in his brain. What is genius ? Is it worth anything ? Is

splendid folly the measure of its inspiration? Is wisdom its base and summit—that which it recedes from, or tends toward? And by what definition do you award the name to the creator of an epic, and deny it to the creator of a country? On what principle is it to be lavished on him who sculptures in perishing marble the image of possible excellence, and withheld from him who built up in himself a transcendent character, indestructible as the obligations of duty, and beautiful as her rewards?

Indeed, if by the genius of action you mean will enlightened by intelligence, and intelligence energized by will—if force and insight be characteristics, and influence its test—and, especially if great effects suppose a cause proportionally great, that is, a vital, causative mind—then is Washington most assuredly a man of genius, and one whom no other American has equaled in the power of working morally and mentally on other minds. His genius, it is true, was of a peculiar kind; the genius of character, of thought, and the objects of thought solidified and concentrated into active faculty. He belongs to that rare class of men—rare as Homers and Miltons, rare as Platos and Newtons who have impressed their characters upon nations without pampering national vices. Such men have natures broad enough to include all the facts of a people's practical life, and deep enough to discern the spiritual laws which underlie, animate, and govern those facts.

EULOGY OF WASHINGTON.

DELIVERED FEBRUARY 8, 1800.

FISHER AMES.

It is natural that the gratitude of mankind should be drawn to their benefactors. A number of these have successively arisen, who were no less distinguished for the elevation of their virtues than the luster of their talents.

Of these, however, who were born and who acted through life as if they were born, not for themselves, but for their country and the whole human race, how few, alas, are recorded in the long annals of ages, and how wide the intervals of time and space that divide them ! In all this dreary length of way, they appear like five or six light-houses on as many thousand miles of coast ; they gleam upon the surrounding darkness with an inextinguishable splendor, like stars seen through a mist ; but they are seen like stars, to cheer, to guide, and to save. Washington is now added to that small number. Already he attracts curiosity, like a newly discovered star, whose benignant light will travel on to the world's and time's farthest bounds. Already his name is hung up by history as conspicuously as if it sparkled in one of the constellations of the sky.

By commemorating his death, we are called this day to yield the homage that is due to virtue ; to confess the common debt of mankind, as well as our own ; and to pronounce for posterity, now dumb, that eulogium which they will delight to echo ten ages hence, when we are dumb.

I consider myself not merely in the midst of the citizens of this town, nor even of the State. In idea I gather around me the nation. In the vast and venerable congregation of the patriots of all countries, and of all enlightened men, I would, if I could, raise my voice, and speak to mankind in a strain worthy of my audience, and as elevated as my subject. But you have assigned me a task that is impossible.

Oh, if I could perform it, if I could illustrate his principles in my discourse as he displayed them in his life ; if I could paint his virtues as he practiced them ; if I could convert the fervid enthusiasm of my heart into the talent to transmit his fame as it ought to pass to posterity, I should be the successful organ of your will, the minister of his virtues, and, may I dare to say, the humble partaker of his immortal glory. These are ambitious, deceiving hopes, and

I reject them ; for it is, perhaps, almost as difficult at once with judgment and feeling to praise great actions as to perform them. A lavish and undistinguishing eulogium is not praise ; and to discriminate such excellent qualities as were characteristic and peculiar to him, would be to raise a name, as he raised it, above envy, above parallel, perhaps, for that very reason, above emulation.

How great he appeared while he administered the government, how much greater when he retired from it ; how he accepted the chief military command under his wise and upright successor ; how his life was unspotted like his fame, and how his death was worthy of his life, are so many distinct subjects of instruction, and each of them singly more than enough for eulogium. I leave the task, however, to history and to posterity ; they will be faithful to it.

There has scarcely appeared a really great man whose character has been more admired in his lifetime, or less correctly understood by his admirers. When it is comprehended, it is no easy task to delineate its excellences in such a manner as to give the portrait both interest and resemblance ; for it requires thought and study to understand the true ground of his superiority over many others, whom he resembled in the principles of action, and even in the manner of acting. But perhaps he excels all the great men that ever lived in the steadiness of his adherence to his maxims of life, and in the uniformity of his conduct to the same maxims. These maxims, though wise, were yet not so remarkable for their wisdom as for their authority over his life ; for if there were any errors in his judgment (and he discovered as few as any man), we know of no blemishes in his virtue.

He was the patriot without reproach ; he loved his country enough to hold his success in serving it an ample recompense. Thus far self-love and love of country coincided ; but when his country needed sacrifices few could, or perhaps would, be willing to make, he did not even hesitate. This was virtue in its most exalted character. More than

once he put his fame at hazard, when he had reason to think it would be sacrificed, at least in this age. Two instances cannot be denied ; when the army was disbanded, and again when he stood, like Leonidas at the pass of Thermopylæ, to defend our independence against France. Epaminondas is perhaps the brightest name of all antiquity. Our Washington resembled him in the purity and ardor of his patriotism ; and, like him, he first exalted the glory of his country. There it is to be hoped the comparison ends ; for Thebes fell with Epaminondas. But such comparisons cannot be pursued far, without departing from the similitude. For we shall find it as difficult to compare great men as great rivers ; some we admire for the length and rapidity of their current, and the grandeur of their cataracts ; others for the majestic silence and fullness of their streams ; we cannot bring them together to measure the difference of their waters. The unambitious life of Washington, declining fame, yet courted by it, seemed, like the Ohio, to choose its long way through solitudes, diffusing fertility ; or, like his own Potomac, widening and deepening his channel as he approaches the sea, and displaying most of the usefulness and serenity of his greatness toward the end of his course. Such a citizen would do honor to any country. The constant veneration and affection of his country will show that it was worthy of such a citizen.

EULOGIUM ON WASHINGTON.

CHARLES PHILLIPS.

IT matters very little what immediate spot may be the birthplace of such a man as Washington. No people can claim, no country can appropriate him ; the boon of Providence to the human race, his fame is eternity and his residence creation. Though our arms had been temporarily defeated, and our policy disgraced, I would almost bless the convulsion in which he had his origin. If the heavens

thundered and the earth rocked, yet when the storm passed how pure was the climate that it cleared ; how bright in the brow of the firmament was the planet which it revealed to us ! In the production of Washington it does really appear as if Nature was endeavoring to improve upon herself, and that all the virtues of the ancient world were but so many studies preparatory to the patriot of the new.

Individual instances no doubt there were—splendid exemplifications of some single qualification : Cæsar was merciful ; Scipio was continent ; Hannibal was patient ; but it was reserved for Washington to blend them all in one, and like the lovely *chef-d'œuvre* of the Grecian artist, to exhibit in one glow of associated beauty the pride of every model, and the perfection of every master. As a general he marshaled the peasant into a veteran, and supplied by discipline the absence of experience ; as a statesman he enlarged the policy of the cabinet into the most comprehensive system of general advantage ; and such was the wisdom of his views, and the philosophy of his counsels, that to the soldier and the statesman he almost added the character of the sage ! A conqueror, he was untainted with the crime of blood ; a revolutionist, he was free from any stain of treason ; for aggression commenced the contest, and his country called him to the command.

Liberty unsheathed his sword ; necessity stained, victory returned it. If he had paused here, history might have doubted what station to assign him ; whether at the head of her citizens or her soldiers—her heroes or her patriots. But the last glorious act crowns his career and banishes all hesitation. Who, like Washington, after having emancipated a hemisphere, resigned his crown, and preferred the retirement of domestic life to the adoration of a land he might be almost said to have created ?

How shall we rank thee upon glory's page,
Thou more than soldier and just less than sage ;
All thou hast been reflects less fame on thee,
Far less than all thou hast foreborne to be !

Such, sir, is the testimony of one not to be accused of partiality in his estimate of America. Happy, proud America! The lightnings of heaven yielded to your philosophy! The temptations of earth could not seduce your patriotism!

WASHINGTON A MODEL FOR THE FORMATION OF CHARACTER.

WM. WIRT.

You need not turn your eyes to ancient Greece, or Rome, or to modern Europe. You have in your own Washington a recent model, whom you have only to imitate to become immortal.

Nor must you suppose that he owed his greatness to the peculiar crisis which called out his virtues, and despair of such another crisis for the display of your own. His more than Roman virtues, his consummate prudence, his powerful intellect, and his dauntless decision and dignity of character would have done nothing for him, had not his character stood ready to match it. Acquire his character, and fear not the recurrence of a crisis to show forth its glory. Look at the elements of commotion that are already at work in this vast republic, and threatening us with moral earthquake that will convulse it to its foundation.

Look at the political degeneracy which pervades the country, and which has already borne us so far away from the golden age of the Revolution; look at all "the signs of the times," and you will see but little cause to indulge the hope that no crisis is likely to recur to give full scope for the exercise of the most heroic virtues. Hence it is that I so anxiously hold up to you the model of Washington. Form yourselves on that noble model. Strive to acquire his modesty, his disinterestedness, his singleness of heart, his determined devotion to his country, his candor in deliberation, his accuracy of judgment, his invincible firm-

ness of resolve, and then may you hope to be in your own age what he was in his: "first in war, first in peace, and first in the hearts of your countrymen."

Commence your career with this high standard of character, your course will be as steady as the needle to the pole; your end will always be virtuous, your means always noble; you will adorn as well as bless your country; you will exalt and illustrate the age in which you live; your example will shake like a tempest that pestilential pool in which the virtues of our people are all ready to stagnate, and restore the waters and the atmosphere to their Revolutionary purity.

GEORGE WILLIAM CURTIS has said in a sentence worthy to be inscribed on the birthplace and tomb of the Father of his Country: "The value of Washington to his country transcends that of any other man to any land."

IRVING said in 1855: "The fame of Washington stands apart from every other in history, shining with a truer luster and a more benignant glory." This was true then, it is true now, and likely to be so to the end of time.

Within a few years certain writers have had the hardihood to attempt disparagement of so majestic a personality, but their efforts will be forgotten with themselves.

LORD BROUGHAM's declaration will receive more frequent confirmations and illustrations as the ages pass:

"It will be the duty of the historian and the sage of all nations to let no occasion pass of commemorating this illustrious man, and until time shall be no more will a test of the progress which our race has made in wisdom and virtue be derived from the veneration paid to the immortal name of Washington."

THE GREAT MAN'S BIOGRAPHY IN A NUT-SHELL.

GEORGE WASHINGTON was born in 1732. As a matter of easy reference the following example of condensed biography, prepared by R. E. Roberts, will be found both convenient and instructive :

George Washington, the Father of his Country ; Born February 22,

1732.

Married at the age of 27 years in

1759.

Chosen commander-in-chief of the army,

1775.

Declined a kingly crown,

1782.

Resigned command of the army and became a private citizen,

1783.

President of the Convention which framed the Constitution of the United States,

1787.

Chosen first President of the United States,

1789.

Chosen President for the second term,

1793.

Determined to retire to private life, he issued his Farewell Address,

1796.

Retires to private life,

1797.

He died in the 68th year of his age, December 14,

1799.

WASHINGTON,

The defender of his country—the founder of liberty—the friend of man. History and tradition are explored in vain for a parallel to his character. In the annals of modern greatness he stands alone; and the noblest names of antiquity lose their luster in his presence. Born the benefactor of mankind, he united all the qualities necessary to an illustrious career. Nature made him great ;

he made himself virtuous. Called by his country to the defense of her liberties, he triumphantly vindicated the rights of humanity, and on the pillars of national independence laid the foundations of a great republic. Twice invested with Supreme Magistracy by the unanimous vote of a free people, he surpassed in the cabinet the glories of the field, and, voluntarily resigning the scepter and the sword, retired to the shades of private life. A spectacle so new and so sublime was contemplated with the profoundest admiration, and the name of Washington, adding new luster to humanity, resounded to the remotest regions of the earth; magnanimous in youth, glorious through life, great in death; his highest ambition, the happiness of mankind; his noblest victory, the conquest of himself. Bequeathing to posterity the inheritance of his fame, and building his monument in the hearts of his countrymen, he lived the ornament of the eighteenth century; he died regretted by a mourning world.

[The author of the above composition is not known. It was written on the back of a portrait of Washington in the mansion at Mount Vernon, some time after Washington's death.]

WASHINGTON MONUMENT.

THE Washington monument was dedicated February 21, 1885, with military, civic, and Masonic ceremonies, and a speech by President Arthur. Senator Edmunds presided. The oration, prepared by Robert C. Winthrop of Massachusetts, was read by Representative Long. After the reading, Representative Daniel of Virginia delivered an address.

HISTORY OF THE UNDERTAKING.

The history of the memorial to Washington dates back over a hundred years. At the close of the Revolutionary War the Continental Congress resolved unanimously that an equestrian statue of Washington should be erected at the place where the residence of Congress should be established. It was to be supported by a marble pedestal, on

which the four principal events of the Revolutionary War in which Washington commanded were to be represented. Nothing was done till after his death, when it was resolved, among other things, December 24, 1799, that a marble monument be erected by the United States at the City of Washington, under which the remains were to be deposited. The following year a mausoleum was ordered and \$200,000 appropriated by Congress. After twenty-five years Mr. Buchanan, then a member of the House, introduced a resolution inquiring what had become of the project to erect the monument, but his resolution was tabled. On the 13th of February, 1832, the first centenary of Washington's birth, Mr. Clay, in the Senate, offered a resolution to make arrangements to celebrate that event, and again the request was made that the remains of Washington should be deposited in the Capital. Virginia's representatives opposed the removal of the remains, for a similar bequest for their interment in Richmond had been refused by the relatives of Washington. In that year Greenough's statue, now at the east of the Capitol, was ordered and placed in the rotunda in 1811. In 1853, Congress appropriated \$50,000 for the equestrian statue which was erected in Washington circle near Georgetown.

THE PRESENT MONUMENT.

Citizens began as early as 1833 to form an association for erecting a great national monument to the memory of Washington. This was the original idea of Congress, and as there seemed no probability of its being carried out according to the original design, this voluntary association formed itself and invoked the aid of the whole people of the country to redeem the plighted faith of their representatives. Chief Justice Marshall was the first president of the association. At his death, in 1835, he was succeeded by ex-President Madison, then in his eighty-fifth year. The first vice president of the society was Mr. William Cranch, eminent for purity of life and as a jurist. The

progress of the society was slow. It first started out on the theory that in order to allow all an opportunity to contribute, the amount to be received from any one person should be limited to one dollar a year. This restriction was removed in 1845. In 1836 about \$28,000 had been collected. This fund was placed in the hands of gentlemen of high respectability and character, who invested it, together with its interest, in stocks. The financial troubles which overspread the country in 1837 caused a suspension of collections for some time. In 1847, collections and accumulated interest amounted to \$87,000, which was deemed a sufficient sum with which to commence the erection of the monument. On the 31st of January, 1848, Congress passed a resolution authorizing the Washington Monumental Society to erect a monument to the memory of George Washington, and gave the present site of thirty acres for that purpose, it being the geographical center of the District of Columbia, ten miles square.

One plan of the monument proposed an obelisk 517 feet high and a pantheon, or steeple, the whole to cost \$1,122,000. The late Horace Greeley said the plan reminded him of a pumpkin with a stick stuck in it.

LAYING THE CORNER STONE.

On the 4th of July, 1848, the corner stone of this monument was laid in the presence of President Polk and his Cabinet, Vice President Dallas and the Senate, Congressmen, Supreme Court, corporate authorities at Washington, Georgetown, and Alexandria, and delegations from all quarters of the Union. Robert C. Winthrop, then Speaker of the House, delivered an oration. In six years the height of 107 feet had been reached, and the funds of the society exhausted. An appeal to Congress was not heeded, and in 1859, when the work stopped, the shaft was only 174 feet high. The war interrupted the work and the labors of the society. In April, 1871, the Legislature of New York appropriated \$—000, as the contribution of the

State of New York to the treasurer of the Washington National Monumental Society, whenever the Governor should certify a sufficient fund had been subscribed from other sources to enable the society to resume its work, with a reasonable prospect of completing the shaft. The appropriation was never available.

In February, 1873, an appeal was made to Congress to assume the responsibility of finishing the structure. The appropriation subsequently made was first expended in strengthening the foundation, as it was determined to carry the height to 550 feet. When this was begun the superstructure was estimated to weigh about thirty-two thousand tons. Trenches were dug and filled in with Portland cement and every appliance used to detect the slightest deviation of the monument from its equilibrium. Even a slight depression at one of the corners was thus remedied by the engineer's art. In excavating under the old foundation the fact was disclosed that the work upon it was not of the most substantial character. The mortar in the stone work seems to have been defective, or did not set owing to moisture, and the result was a honeycomb of interstices between the stones. Thus it will be seen that it was a wise precaution to expend the first appropriation in making the foundation as solid and as enduring as a rock. The first appropriation of \$200,000, made in 1876, did not contemplate an expenditure of any part of it underground, but when the report of the joint commission was made on the necessity for such work, one-half that sum was given to make the foundation secure. This work was delayed until October, 1878, and completed the following year.

WORK RESUMED.

It was not until the 7th of August, 1880, that work on the shaft was resumed. On that day Mr. Hayes and his wife, officers of the society, and engineers repaired to the summit, and Mr. Hayes placed a small coin, upon which was scratched his initials and the day, month, and year, on

the mortar. It was a strange coincidence that the month was eight and the day seven—ominously enough the vote of the Electoral Commission which made Mr. Hayes President.

The new marble and the old are distinct. To the height of 174 feet it is weather-beaten and colored by nearly thirty-four years of exposure. When the work practically stopped in 1855, the Know Nothing party was active, and sentiment ran high against the society using the memorial stone sent by Pius IX. to the association. To prevent its use a number of men one night in 1855 captured the watchman, broke the stone in fragments, and then conveyed the pieces in a boat to the Potomac channel and threw them into the river. The Know Nothings also attempted to get control of the society and the building of the monument, but failed.

The shaft rests on a foundation 35 feet deep. It is at the base 55 feet square, and at the height of 500 feet, where the pyramidal roof begins, it is 34 feet square. The stones contributed by States, cities, countries, and corporations number over one hundred, and have been used to some extent. The capstone was set December 6, 1884, making the total height 555 feet. There are 900 steps in the ascent, requiring twenty minutes to reach the eyes or little windows which are lookouts on four sides of the roof just above the line of the main shaft. Its estimated weight is 82,000 tons, and the cost in round numbers was \$1,200,000. The top is also reached by a passenger elevator, and the electric light makes the interior as bright as day.

STONES FOR THE MONUMENT

When the Washington Monument movement was started memorial stones were sent from all parts of the country, and from many of the foreign governments, to be incorporated in the structure. Forty of these stones were built into the old part of the monument. Many came from the various Odd Fellow and Masonic organizations of the

United States. The Philadelphia and New York fire departments furnished two great slabs elaborately cut. The members of the Dramatic Association of America are represented by a large square block of pure white marble, from the center of which rises a large life-size medallion of Shakespeare, over whose head are carved the letters, "All that live must die." Many of the States sent memorial blocks. Nevada's is a cube of gray granite about four feet in diameter, and the name of the State is written upon it in letters of silver, the strokes of which are an inch wide and are inlaid on the solid stone. Kansas boasts a coat-of-arms upon its blocks, as do also several other States.

The foreign stones are the finest of the collection. That of the Swiss Confederation is of granite, beautifully polished, with a face six feet long and four feet wide, on which is inscribed in bronzed letters, "To the memory of Washington." Brazil sent a beautiful gray marble cube bearing the imperial coat of arms. China a slab of green stone, covered with characters. The Mormons are represented by a beehive carved in stone, and a label showing that it came from Deseret, and above it is written the watchword of the Church, "Holiness to the Lord."

SOME OF THE INSCRIPTIONS.

The largest and finest stone is presented by the "Corporation of Philadelphia," and is so inscribed. The "Bremen" and "Greece" come next in size and beauty. One is inscribed, "The Closophic Society, N. J."; another, "Jefferson Society, Va." Then there are stones inscribed: "Oldest Inhabitants, D. C., 1870," "American Medical Association," "Nebraska," "The Sons of New England in Canada," "Arabia," "China," "Brazil," "Kansas, 1861," "Nevada, 1881," "Georgia Convention, 1850," "Sabbath School, Philadelphia, 1853." There is a stone inscribed "From the Temple of Esculapius, Island of Paros, 1855." Another, "The Free Swiss Confederation, 1870," and "Engine Company, Northern Liberty, Philadelphia," "Fire

Department, Philadelphia, 1852," "Lafayette Masons, New York city, 1853," "Grand Lodge of Pennsylvania, 1851," and "Continental Guard, New Orleans, 1856"; the last two named being very large stones.

"Grand Division, Sons of Temperance of Illinois, 1855," makes one stone. "Battle Ground, Long Island" and "From Braddock's Field" mark two interesting rocks, "Charlestown, the Bunker Hill Battle Ground," with a representation of the Bunker Hill monument, appears upon another. The block engraved "Michigan" is of solid copper.

"The State of Louisiana—Ever Faithful to the Constitution and the Union," and "Tennessee—The Federal Union, It Must Be Preserved," are two inscriptions containing a world of meaning. They were sent many years before the war, when the only talk of secession came from away north of Mason and Dixon's line. The following are also represented as herewith given: "Cherokee Nation, 1855," "Templars of Honor and Temperance—Truth, Love, Purity, and Fidelity," "New York," with a coat of arms, a shield marked "Excelsior," "Salem, Mass.," and "Vermont," with a shield, "Freedom, and Unity."

One sandstone block, twelve by twenty inches, sent by Switzerland, is inscribed: "This block of stone is from the original chapel built to William Tell, in 1338, on Lake Lucerne, Switzerland, at the spot where he escaped from Gessler."

TO BE USED HEREAFTER.

These stones are now lying in the lapidarium, a wooden building near the monument. Many of them are large, elaborately carved, and must have cost thousands of dollars. They have inscribed upon them the names of the giver, usually with date and motto. Some were placed in the monument by the original Washington Monumental Society, but since the Government has taken hold of the work none of them have been used. They will probably be inserted in front of the platforms.

The monument is surrounded by thirty acres of ground. It lies on the banks of the Potomac, and when the electric lights are burning on its top it is said they can be seen thirty miles away. One gets no idea of the immensity of the monument in looking at it from a distance. It is only when you come close up to it that you appreciate the fact that nearly a hundred thousand tons of stone are looking down upon you. Each of those sides which at a distance look no more than two feet broad at the base are fifty-five feet. It is a good-sized house that has twenty feet front, and each side of this monument at its foot, if located in a residence part of the city, would cover as much space as three good-sized dwellings.

New York Weekly Witness.

GEORGE WASHINGTON, the father of our country, concerning whom Fox, in the British Parliament, exclaimed : "Illustrious man ! Deriving less honor from the splendor of his situation than from the dignity of his mind ; before whom all borrowed greatness sinks into insignificance, and all the princes and potentates of Europe become little and contemptible."

PHILLIPS, the Irish orator said : "Cæsar was merciful ; Scipio was continent ; Hannibal was patient—but it was reserved for Washington to blend all these virtues in one, and, like the lovely masterpiece of the Grecian artist, to exhibit in one glow of associated beauty, the pride of every model, and the perfection of every master. . . His fame is eternity, and his residence is creation."

NAPOLEON THE GREAT announced Washington's death to the army of France, and ordered all the standards and flags throughout the country to be bound with crape for ten days, during which a funeral oration was delivered, in the presence of a brilliant assemblage, including Bonaparte, in the Hôtel des Invalides.

LEGEND BY BISHOP M. SIMPSON.

IN youth true,
 In manhood brave,
 In age wise,
 In memory immortal.

HAIL ! COLUMBIA.

JOS. HOPKINSON.

SOUND, sound the trump of Fame !
Let Washington's great name
 Ring through the world with loud applause ;
Let every clime to Freedom dear
Listen with a joyful ear.
 With equal skill, with god-like power,
 He governs in the fearful hour
Of horrid war, or guides with ease,
The happier times of honest peace.

Behold the chief, who now commands,
Once more to serve his country stands—
 The rock on which the storm will beat.
But armed in virtue, firm and true,
His hopes are fixed on Heaven and you.
 When hope was sinking in dismay
 When glooms obscured Columbia's day,
His steady mind, from changes free,
Resolved on death or liberty !

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INDEPENDENCE DAY.

The Historical Facts that enter into the origin of this day are brief but important (aside from the causes of the Revolution). Rhode Island was the first of all the colonies to declare itself "free from all dependence on the Crown of Great Britain"; this was done May 4, 1776. Early in the same year the delegates in Congress from Massachusetts were directed to vote for independence from England, and in May of the same year the Assembly of Virginia instructed her delegates to the Continental Congress to present to that body a proposition affirming the independence of the colonies. Afterward other colonies sent similar instructions. Washington wrote, "A reconciliation with Great Britain is impossible. When I took command of the army, 1775, I abhorred the idea of independence, but I am quite fully satisfied that nothing else will save us." Pennsylvania and New York were the last to acquiesce in the demand for a declaration. The tenor of these instructions to the delegates from their constituents was in favor of cutting loose from Great Britain entirely and forming an independent government. In compliance with these instructions, Richard Henry Lee of Virginia, on June 7, 1776, introduced his famous resolutions: "That these United Colonies are and of right ought to be free and independent States; that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is and ought to be totally dissolved. That it is expedient forthwith to take the most effectual measures for forming foreign alliances. That a plan of confederation be prepared and transmitted to the respective colonies for their consideration and approbation." John Adams seconded these resolutions, and an animated discussion ensued. On June 8, 1776, a committee of five, Thomas Jefferson, John Adams, Benjamin Franklin, Roger Sherman, and Robert R. Livingston, was appointed to draft a declaration of independence, embodying the sense of Lee's resolutions. This committee reported June 11, but action was delayed as the New York and Pennsylvania Congressmen, having received no special instruction, thought they had no authority to vote for the Declaration. On July 3, the formal Declaration, almost precisely as written by Thomas Jefferson, was presented by the committee as above named, and was debated with great spirit, John Adams being the chief speaker on the part of the committee. The discussion was resumed on the morning of the 4th, and at 2 o'clock in the afternoon, after one or two slight modifications, it was adopted by the

vote of every delegate. The vote was taken by colonies and every colony gave unanimous approval. It was immediately signed by the names of fifty-six members present, after which Thomas Jefferson said, "We must all hang together, or we shall certainly all hang separately." The announcement was hailed with the liveliest enthusiasm. "Ring! Ring!" shouted the lad stationed below to give the signal to the old bellman in the State House tower, Philadelphia; and he did ring till the whole city shouted for joy. The King's arms were wrenched from the Court House and burned in the streets, bonfires were lighted, the city illuminated, and the exaltation was prolonged far into the night. In New York City the populace hurled the leaden statue of George III. from its pedestal at Bowling Green, and molded it into bullets, and in all the great cities similar demonstrations of enthusiasm were exhibited. Washington had the Declaration read at the head of every brigade of the army and the soldiers pledged fealty to the cause of Independence. As soon as the Declaration could be printed, it went forth, not only as the defiant answer of the colonies to the demands of the mother country, but as a claim for the political emancipation of mankind.

DATA OF IMPORTANT EVENTS LEADING TO THE ADOPTION OF THE CONSTITUTION.

1777, November 15. Articles of confederation and perpetual union of the States, agreed to by delegates in congress assembled. Signed by the delegates of the thirteen States at Philadelphia, July 9, 1778.

1781, October 19. Cornwallis surrendered at Yorktown, Va.

1782, November 30. Preliminary articles of peace signed at Paris.

1783, April 19. Cessation of hostilities proclaimed in the American Army.

1783, July 11. British evacuated Savannah, Ga.

1783, September 3. Definite treaty of peace signed at Paris.

1783, November 3. American Army disbanded.

1783, November 25. British evacuated New York.

1783, December 23. Washington resigns his commission.

1787, September 17. The Constitution of the United States, adopted by Congress and signed by George Washington, President, and Deputy from Virginia, and of the Independence of the U. S. A. the 12th. Preamble: *Whereas* we, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America [see document]. To which fifteen amendments have been added.

GOVERNMENTAL RECOGNITION OF THE UNITED STATES.

FRANCE acknowledged the independence of the American colonies, February 6, 1778, and signed a treaty of alliance and commerce with the American Embassy. The alliance clause was regarded and treated by England as a declaration of war by France, and the two nations immediately began to prepare for hostilities.

HOLLAND.—Great Britain declared war against Holland, December 25, 1780, on learning that Holland was engaged in negotiating a commercial treaty with the colonies. Holland recognized the independence of the colonies, April 19, 1782.

GREAT BRITAIN.—In the early part of 1782 several earnest attempts were made by the British Parliament to terminate the war against the colonies, but the king and ministry persisted in their efforts toward subjugation. On March 4 the Commons resolved, "That all who advise the king to continue the war shall be regarded as public enemies." The administration of Lord North came to an end March 20, and a strong peace party succeeded. The summer of 1782 was largely spent in correspondence and negotiations. Preliminary peace articles were signed at Paris, November 30, by Richard Oswald on the part of Great Britain, and by John Adams, Benjamin Franklin, John Jay, and Henry Laurens on the part of the United States.

Congress proclaimed cessation of hostilities, April 11, 1783, and ratified the preliminary treaty with Great Britain, April 15. The congressional proclamation was read to the army, April 19.

The last international act in the revolution was consummated September 23, when a definite treaty was signed by David Hartly on the part of Great Britain, and by Benjamin Franklin, John Adams, and John Jay on the part of the United States. The treaty fully conceded the independence of the American States, secured boundaries extending north to the great lakes and west of the Mississippi, restored the two Floridas to Spain, and accorded the Americans an unlimited right of fishing on the banks of Newfoundland.

During the war Great Britain sent 112,584 troops for land service and over 22,000 seamen to America, and the colonists had 230,000 continental soldiers and 56,000 militia under arms.

By a general order of Congress the army was disbanded November 3, a small force being retained at West Point, N. Y., under command of General Knox, until the organization of a peace establishment.

The British army evacuated New York city, November 25; General Knox moved his troops down from West Point and halted in the Bowery, and as the British marched to Whitehall he followed and took possession of Fort George, the artillery on the

Battery saluting the United States flag, and the citizens giving Governor Clinton and the principal civil officers of the State who accompanied General Knox an enthusiastic reception.

Washington summoned his officers to meet him at his quarters, corner Pearl and Broad Streets, New York, December 4, and then, amid copious tears and prolonged sobs, he took an affectionate farewell of each. The ceremony over, he proceeded direct to Annapolis, Md., where Congress was in session, and returned to it, December 23, the commission it gave him over eight years before. He rendered an account of his expenses as Commander-in-Chief, amounting to about \$74,480, but declined to receive any compensation for his services, and sought the retirement of his farm.

New York Christian Advocate.

NATIONAL HOLIDAYS.

THE recurrence of our greatest national holiday recalls the fact that the United States was one of the first nations to create public holidays which had direct reference to the people's achievements in their own behalf. The observance of the Fourth of July dates from its first anniversary, and has never been interrupted since the establishment of the republic. Other nations have followed our example, and now almost all civilized peoples have these national holidays, commemorating events in their own history.

The French nation has made July 14, the anniversary of the destruction of the Bastile by the people, a public holiday, which they celebrate with great *éclat*. Mexico celebrates May 5 as the anniversary of a great victory over the invading French army, while most of the other American republics observe the anniversary of similar events. The Italians make a holiday of September 21, the date of the entrance of the Italian army into Rome. In Canada, the first day of July, which is the anniversary of the promulgation of the confederation of the provinces, is celebrated, and called Dominion Day.

But the new Republic of Brazil has instituted the most extensive and remarkable series of national holidays ever known, having no less than nine memorial days, beginning

January 1, devoted to the commemoration of universal brotherhood, and ending with November 15, when they celebrate the glory of the country of Brazil in general.

Now that the Fourth of July din has so far receded into the distance that we can listen to reason, is not that part of the performance which puts dangerous explosives into the hands of everybody without stint, in crowded city streets, about the most foolish thing done in this country? The list of published casualties in Boston includes six persons shot, three who each lost an eye, and ten others who were taken to hospitals with hands blown off, eyes filled with powder, and other wounds. Forty-two fire alarms were rung in the city and vicinity during the day. Many sick persons were made worse, scores of thousands were robbed of their night's sleep, horses and dogs by wholesale were tortured by fright. The killed and wounded and the losses by fire, taking in the whole country, made the disasters of the day as great as would have followed a good-sized battle. Many of the features of Independence Day are harmless, enjoyable, inspiring. We would not lessen the sports, processions, excursions, outdoor and indoor entertainments. But the burning of powder, the Chinese firecrackers, the tin horns, and the ill manners that turn the day into a barbaric carnival are as great an enemy to patriotism as they are a libel on the good sense of the people.

Congregationalist.

THE NATION'S BIRTHDAY—PAST, PRESENT, AND FUTURE.

THE Fourth of July marks an epoch in the world's history. It marks the birth of a free nation, with all that implies—a nation in the existence of which the oppressed of all lands rejoice, and of which every true American is justly proud.

The return of this day carries the mind of the thoughtful student of his country's history back to the times and

to the men of '76. Those were eventful times. Those men were the world's benefactors.

Tyrants had reigned through all the long, bloody past. Their own interests, and lusts, and passions were gratified and pandered to, regardless of the rights and sufferings of others. The state or kingdom existed for them, not for others. But a new era had dawned. Providence had guided Columbus to the discovery of a vast continent, replete with inexhaustible resources—rich in climate, timber, mineral, soil, in all things essential to the well-being of man. To this land, hardy, brave, God-fearing men and women had come to secure and enjoy personal and religious freedom. Here they had settled, lived, toiled, and enjoyed the fruits of their own industry more than a hundred years.

But the tyrant followed them ; and in proportion as they were happy and prosperous, in the same proportion did he become eager to set his iron heel upon their necks and circumscribe their liberties. Gently at first, and more abruptly later on, did he seek to forge a chain and bind the brave, hardy sons of Liberty.

But he reckoned without his host. He mistook the temper of our forefathers. Alert, jealous of their rights, suspicious of the tyrant's designs, they quickly discerned the import of his sly advances. They resented his demands and exclaimed, "Taxation without representation is oppression."

We know the result. Lexington, Bunker Hill, the Declaration of Independence, an eight years' war replete with suffering and deeds of daring on the part of the armies led by the noble Washington and his compatriots, Valley Forge, Trenton, Yorktown, and then peace and liberty !

One hundred years and many more have sped by since the old man in the belfry of Independence Hall, on hearing the little boy exclaim, "Ring, grandpa, ring ! Oh, ring for Liberty !" rung in our first glorious Fourth of July. And

now, "behold what God hath wrought!" What a growth in territory, in development of natural resources, in population, in schools, asylums, industries, and in all that contributes to make life worth living. Sixty-five millions of people—the freest, the most prosperous, the happiest, the most intelligent, and the most pious to be found anywhere in this world—spread out over the best portion of the continent discovered by Columbus, is truly an inspiring theme for contemplation. Surely it is God who has made and preserved us as a nation.

But what of the future? Is this republic, with its providential beginnings, its wonderful progress, and its noble history, doomed to repeat the history of the republics of Greece and Rome? Not necessarily. Foster the institutions that make the masses intelligent, sober, and virtuous through all coming time, and you perpetuate the existence of the republic.

Men change, but principles never. The foundations of the republic were wisely, strongly laid by its founders. They founded the Government upon the fundamental principles of the Christian religion. The Constitution of the United States is but the Sermon on the Mount formulated into a fundamental modern law. Throughout its length is breathed the spirit of the Man of Calvary. This is the secret of the nation's growth and prosperity. The fundamental principles of the Christian religion have been made to live, and breathe, and act in a "government of the people, by the people, for the people."

So long as these great principles, these old landmarks of the fathers, are adhered to, the existence and prosperity of the republic is assured. But depart from these, usher in a populace ignorant, drunken, licentious, Sabbath-desecrating, and in due time our Union will be but a rope of sand, and our republic, like the republics of Greece and Rome, will fester and rot in its own vices and die of its own moral pollution. "Righteousness exalteth a nation, but sin is a reproach to any people."

Let patriotic fathers and mothers see that their sons and daughters are schooled in the great truths of the Bible, and let philanthropists and statesmen see that our Christian institutions are protected and fostered by the enactment and enforcement of wholesome laws ; and then will they guarantee the safety and prosperity of the republic.

THE DAY WE CELEBRATE.

HARMLESS mirth, innocent noise and uproar, the outburst of youthful enthusiasm may all be allowed on the one day devoted to such national hilarity as has attended Independence Day ever since the immortal document was signed, amid portentous scenes, in the city of Philadelphia in 1776. We are not sure but the old men take as much pleasure in the sports of the hour, the exhilaration of the day, as do the boys who spend all their loose change, burn all their powder, and go home at night to dream of rockets and Roman candles, wishing that a Declaration of Independence had been signed every month of that year of decision and fate. The difference between the old and the young may lie in the fact that at night the former are glad that the day is over, while the latter wish it would never end.

One hundred and ————— years ago the Anglo-American people declared themselves independent of the British power, threw off the yoke of the mother country, and rose to a great, free, glorious nationality. Assembled in the city of Philadelphia the delegates of the colonies subscribed to that sublime Declaration which has been a beacon light of liberty to every king-crushed nation on the globe from that day to this. The old bell which is now mute, but eloquent in its age, rang out "liberty to all the inhabitants of the land," and the Declaration of Emancipation which Thomas Jefferson wrote, John Hancock signed, and which John Adams by his matchless oratory supported,

passed into the history of the world as the creed of the oppressed, the gospel of freedom. Since then the 4th of July has been celebrated with great pomp and enthusiasm. Though the resolution of independence on which the Declaration was based passed the house of delegates on the 2d of July, and though that is really the day which should be celebrated, the Declaration was not signed until the 4th, and that has become the national Sabbath of liberty, the political birthday of a sovereign people.

It was expected that the day would be observed ! John Adams, writing to his wife after the resolution of the 2d of July had been adopted, says : " The day is passed ; the 2d of July, 1776, will be the most memorable in American history. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade—with drums, games, sports, guns, bells, bonfires, and illuminations from one end of this continent to the other, from this time forward forever."

Mr. Adams spoke with the voice of a prophet. His patriotic soul looked down into the future. His enthusiastic foreshadowing has been realized ; and as often as the day has come it has been ushered in with ringing bells and sounding cannon ; it has been hung with waving flags and time-worn banners, and up to God has gone from the devout heart the thanksgiving and homage which God demands. It has been the nation's Sabbath of freedom.

The hand that wrote the Declaration of Independence has long ago palsied in death. For more than sixty years Charles Carroll, the last member of that immortal company who appended their names to that famous document, has been slumbering in his grave, but the Declaration is yet a living fact, and to-day the instrument has as much force and meaning as it had one hundred and ——— years ago.

July 4, 1893, found us in new surroundings and facing new problems of national life. The four hundredth year of the Columbian discovery was celebrated in a way that would have bewildered and astonished John Adams and Thomas Jefferson, and would fairly have taken the breath out of Columbus and the whole court of Castile. Our harbors were filled with huge war ships of many nations, come not to bombard our cities and pour destruction upon our commerce, but to bring friendly congratulations. The nobility of Spain, the titled men of Europe, came to us, not for conquest, but in kindly joy at our prosperity, to see our great land and to bear back sentiments that will make future wars with the powers of the Old World impossible. Columbus, if he could have landed in New York and traveled on to Chicago to see the "White City," representing the industries of all nations, would have felt that his discovery was worth more to the world than he ever dreamed. He would have seen his own Spain but a speck, a dot, an atom, compared with the land he discovered, then inhabited by rude tribes, nomadic in their habits, and fierce with their intercourse with each other, now filled with great cities stretching from the Atlantic to the Pacific. If there was a devout spot in his nature, a religious fiber in his being, he would have recognized the divine hand that led him.

Christian Enquirer.

GREAT IDEAS THAT SHOULD BE EMPHASIZED ON INDEPENDENCE DAY.

To Americans this day means more than any other national holiday. Other days are important, but this one marks the birth of the republic. Consequently, of all others, the recurrence of this day most touches our national pride and arouses the patriotic ardor of all true Americans.

Many more than one hundred years have rolled by since the immortal instrument was signed in Independence Hall,

which declared that "these colonies are and of right ought to be free and independent states." Mighty changes have been wrought out in that time. Progress undreamed of then has been made. From 3,000,000 the population has grown to 65,000,000 ; from thirteen the States have been increased to forty-four ! This astonishing growth is, under God, due to the great humanitarian ideas enunciated on that glorious day, for the maintenance of which the signers of that Heaven-born instrument mutually pledged their lives, their fortunes, and their sacred honor. Those great ideas—that wonderful recognition of man's inalienable right to life, liberty, and the pursuit of happiness, and the declaration that all governments derive their just powers from the consent of the governed having been formally proclaimed and maintained by the fathers of '76, and at last recognized by the nations of the earth, this country became an asylum for the oppressed of all lands, as well as the hope of all who by their own industry sought to build up and maintain a happy home.

To-day it is ours to enjoy and celebrate this glorious day. As the years have swept by the method of celebrating has undergone some changes. Forty years ago this day the writer attended his first Fourth of July celebration. It was a glorious day. To witness and participate in the patriotic event, he walked twelve miles, arriving on the grounds at 10 A. M. There was a drum corps, three Sabbath schools in line, each headed by a banner, and the Stars and Stripes carried in triumph at the head of the procession. We marched and countermarched, and then, in a beautiful grove, listened to the reading of the Declaration of Independence, the singing of "My Country, 'tis of Thee" and "The Star Spangled Banner," and to a rousing patriotic address, sufficiently eloquent to cause the American eagle to scream and the British lion to skulk away to his den, after which dinner was spread—cakes, pies, bread, butter, and lemonade in abundance ; and oh, my ! how the hardy mountaineers, young and old, did eat. There was

no roar of cannon, no firing of anvils, but hearts never felt a truer patriotic throb than did the hearts of those who participated in that the first Fourth of July celebration we ever witnessed.

To-day the day is observed somewhat differently, and there is danger that with the introduction of more formality, more style, more display of wealth, and more aristocratic caste the great ideas that should be emphasized on this anniversary will be lost sight of. Among these are :

First, and forever, the flag and what it symbolizes. The true American idea should be made prominent on this day, and everything that is foreign and anti-American frowned down. This is "a government of the people, by the people, for the people." Let this idea be emphasized on the Fourth of July. It is a government in which the will of the majority is the supreme authority to which all must bow, and in its domain anarchism, nihilism, and communism, must never gain a foothold.

Second. Emphasize the fact that while we welcome the industrious, law-abiding foreigner, we have no welcome for the pauper, the lawless, the vicious of foreign climes. America only extends a welcome to those foreigners who truly and intelligently Americanize, and who delight in and are loyal to liberty regulated by law.

Third. Emphasize the high duty of protecting the honest laborer against the oppressions of capital combined for purposes of unlawful extortion. A social tyranny is growing up in this country in the form of trusts, rings, and monopolies which would grind the laborer down to the condition of a chattel. Against this heartless tyranny the fundamental doctrines of the Declaration of Independence must be hurled through the agency of an intelligent ballot. Orators and statesmen who are true to liberty will vie with each other in emphasizing the rights of labor, and in demanding for the laborer a just proportion of the products of his toil. The aristocracy and the plutocracy of wealth must be dethroned, and kept off the

throne, or liberty in this country will soon be a thing of the past.

Fourth. Our Fourth of July celebrations must emphasize the great necessity for extending the ballot to citizens regardless of sex, for a free ballot and an honest count, the suffrage test being the voter's ability to read and write the English language. This is vital. In the North the hope of corrupt demagogues and the dismay of patriots is the ignorant foreign vote, and in the South the hope of the oppressor and outrager of the black man, and the dismay of the friends of righteousness in government, is that barbarous tyranny that permits only white men to vote and have their votes honestly counted. Let there be guaranteed to every citizen of the nation, twenty-one years of age or more, and who can read and write, the privilege of secretly depositing his or her ballot, and having their votes honestly counted and recorded, and soon the licensed rum traffic will be wiped out, monopolies will be overthrown, good laws will be enacted and enforced, the laborer will be protected in his rights, and the governments of the nation, the states, and the municipalities will be administered with fidelity, and not in the interests of ward bummers and vote buyers.

Fifth. Emphasize the importance of a rededication to the great work of transmitting to the generations that are to succeed us the inestimable heritage that our fathers have handed down to us. These free institutions are the glory of America and the dismay of tyrants. Let them be preserved inviolate. And to this end let the people emphasize the importance of there ever being kept up a distinct separation between Church and State. Let the evil of giving State funds to sectarian schools and Church institutions be set forth in all its crime-breeding ugliness until, in response to the demands of the masses, there is attached to the Federal Constitution an amendment completely prohibiting such a misapplication of funds by either the nation or by any State.

Let the people be reminded that "eternal vigilance is the price of liberty," and that only an intelligent, progressive, vigilant people can long continue to be free.

Religious Telescope.

KEEPING ALIVE OUR NATIONAL PRINCIPLES.

So long as human nature continues to be what it is, so long will hero worship, that is, the examples of great men be a more powerful influence than abstract truth. Therefore the keepers of the public morals do wisely when they make use of every opportunity which occurs to arouse in the public mind an enthusiasm for the men whose lives embodied the great principles on which our national life is built. Such opportunities, fortunately, are scattered throughout the year, by the recurrence of our national holidays.

Not that our people are much given to philosophizing on these occasions. A holiday is, for the most part, held to be a time for putting away thought, not for courting it, and there are special reasons why American holidays do not mean much to the mass of the American people, especially in large communities, foreign born or foreign bred as the majority of them may be. Time was when American children drew in veneration for the name of Washington with their mother's milk, and the names Franklin and Hamilton, and Jefferson, and Adams, were as familiar and as revered as those of the minister or of the schoolmaster; the great principles which these names illustrate, were part of the fiber of every American heart. But the case is altered now. Not all American citizens were born American children; great numbers of them have no knowledge of American history, nor any interest in the great names in which American principles are embodied. Another people has arisen who know not Joseph, and who have no traditions of the past to hold them true to the ideal of American national life. All the great teachings of our history are to them

simply non-existent, and hence, when they become naturalized, they have little idea what it is to be citizens ; and their children, as they grow up, are as explorers in an unknown country, without map or guide.

These are reasons why the most should be made of our national festivals in the direct line of keeping alive our national principles, and it is a happy circumstance that our public schools have become awake to the fact, and are making the exercises of the day before each national holiday point especially to that day. It is a happy circumstance, too, that many of our country towns are going back to the "good old way" of celebrating the "Glorious Fourth" : the parade and the reading of the Declaration of Independence and the oration by some genius, local or imported. Even the spread-eagleism which generally characterizes such effusions is not without its value in rekindling the fire of patriotism, which is apt to be pretty deeply buried under the ashes of commonplace self-seeking.

The trouble with Fourth of July orations, as with other public speeches, is that they are too apt to deal in "glittering generalities," and have no definite point that can leave a lasting impression. It is well enough to expound and glorify great principles, but it is far better to exhibit them as manifested in a life. A Fourth of July oration which tells something of the men who signed the Declaration of Independence, who they were and what they did for their country, which singles out one or another of them for especial description, will produce an effect which will remain long after all the grandiloquence of the oration has passed into nothingness. "Until time shall be no more," Lord Brougham has said, "will a test of the progress which our race has made be derived from the veneration paid to the name of Washington." Reverence is one of the noblest elements of human character ; to the best among us, to those who are the true strength of our nation to-day, it is much that such men as Washington and Lincoln and Grant have lived and died, and the best achieve-

ment of an orator is to build up in the minds of his hearers that reverence for a noble name which impels to the effort to live a life which, humble though it may be, shall contain some element of nobility.

In this work of building up the character by the examples of noble lives, the pulpit should have a prominent place, and it is a fortunate thing when, as in the present year, many of the great holidays are immediately preceded by Sunday, and the principles or the men they commemorate make the subject of many of the sermons of that day. Where the subject is the men rather than the principles, or the men as illustrating the principles, so much the better. Nearly a century and a half ago, in 1755, shortly after Braddock's defeat, the Rev. Samuel Davies, "The most brilliant pulpit orator produced in the colonial time south of New England," preached a sermon in which he said, "I may point out to the public that heroic youth, Colonel Washington, whom I cannot but hope Providence has hitherto preserved in so signal a manner for some important service to his country." Who shall say that this sermon counted for nothing in the character of the men who eleven years later signed the Declaration of Independence? Who can doubt that the young men, of whatever station, who thus for the first time heard of the gallant doings of "that heroic youth," did feel their blood stirred and their souls grow strong; and were thus, in some degree, made more fit for the long and bitter ordeal that lay before them? The Psalm of Life has become hackneyed, but it is just as true now as when Longfellow wrote, that we are inspired by the lives of great men to some effort to "make our lives sublime."

New York Evangelist.

A COSTLY HERITAGE.

NOT without cost obtained our forefathers this heritage of liberty though we are freeborn. We reap the harvest of their sowing, and while they sowed with toil and self-denial, we reap in luxuriance and joy. While rejoicing in our good fortune it behooves us to see to it that we hand down our heritage to posterity unshorn of any of its privileges and with its glory untarnished. There are elements which make for the greatness of a nation and others that equally work for its destruction. True love of country will seek to discriminate between these and to be found ever on the side of the right. That all are patriotic cannot be admitted. There are not a few persons in the community who enjoy the advantages afforded by the greatest republic the world ever witnessed, selfishly and without thought of the debt they owe to the great fatherland. They eat the fruits of the trees which others planted, but have little thought of care for the trees which, properly protected, would nourish and comfort succeeding generations.

It is very trite to say that public office is a public trust, and to apply the principle to the President, the Governor, the Senator, the Congressman, or the Borough Councilman. It is our boast that we are all kings, and kingship is not without responsibility. Private citizenship is a public trust. This is the doctrine that needs to be inculcated. To be an American citizen is a privilege of priceless value, but it brings with it a responsibility that can only be lived up to by those who are truly patriotic in spirit. We may shout ourselves hoarse singing of America the free and resounding the praises of Revolutionary heroes; we may make our eyes weary with the sight of our fiery display, and our ears deaf with the noise of detonating powder, and yet be without a spark of patriotism. We shall best honor these men and days of old by signing our own declaration of independence from all those elements of selfishness and

sordidness that lead to indifference as to the country's welfare and to an all-absorbing desire for mere personal ease or acquisition.

The superstructure of our independence and prosperity rests upon seven pillars: purity in our legislative chambers, inflexibility in our courts of law and justice, an elevated tone in our public press, the conservation of our American Sunday, the regulation of the interests existing between capital and labor, a sense of stewardship on the part of the rich, and a recognition on the part of all men of the public claim upon them, not merely when some office is to be filled, but in the exercise of the rights and responsibilities of an American citizen. This is a high ideal, but nothing short of it will insure our future greatness and prosperity. Toward the maintenance of these principles all have something to do. As we play our part nobly or otherwise will the trend of our future history be shaped. The exaltation or degradation of the nation depends upon the exalted or degraded lives of the people. Those lives are degraded in which self is the center and circumference; those are exalted in which the public weal is the broader aim and the nobler motive and inspiration.

Princeton Press.

PROPER AND IMPROPER MODES OF CELEBRATING THE DAY.

IF all this wild demonstration of joy, or whatever else the spasm or emotion may be, over the return of the anniversary of American freedom could be confined to seasonable hours, though senseless to the last degree, it would still be less exposed to criticism or complaint on public grounds. In their best estate, these demonstrations are the development of the hoodlum element inherent in humanity. They are not, in any view, as ordinarily carried on, the expression of patriotic ardor. Rather, the contrary. In the

waking hours of the average of humanity, these demonstrations might be good-naturedly tolerated; but when they are pushed away into the night, and the revelry deepens as the hours of sleep approach, and swells into its fullest volume at about the midnight hour—waning only with the dawn—and the streets are patrolled by wandering bands of revelers that every part of the town may be put on the rack, then it is high time for municipal interference and regulation. The citizen's right to sleep and rest is inalienable, and the right of the sick and the aged to a night of life renewing repose is beyond cavil. The heedless and reckless invasion of this latter right invests these midnight carousals with a strong element of brutality, and, on this score alone, the firm hand of municipal strait is imperatively demanded. Life, or shortened years of existence, is often the price of these unseasonable and irrational celebrations, or alleged celebrations, of a great national anniversary. Lawful control of the celebration should keep pace with the development of the infernal engine of celebration. The nights, at least, should be held sacred to rest and to the welfare of the sick and feeble. These we have always with us. The man, woman, or child who hangs out an American flag or a piece of tri-color as a mark of appreciation of July the Fourth does a hundred times more than the noisiest citizen who explodes powder from sundown on the 3d to the morning of the 5th of July.

We deplore the decadence of the old-fashioned celebration of the Fourth, with its reading of the Declaration of Independence, patriotic music, and stirring addresses, instinct with the true spirit of the day, American—as they should be—in every syllable, but having a new trend in the direction of sound, sensible consideration of the quality of good citizenship, its practical duties and their faithful performance. Every community has a large number of people—and they are not all young people—who need the teachings of a celebration of this character but who seem never to desire the instruction. For them Vanity Fair has

stronger attractions than the patriotic observances that rose on the rapt vision of Adams. It is wise to reflect on these things at this time, and reflection may ripen into fruitful action before the dawning of another Independence Day.

Vermont Watchman.

TRUE PATRIOTISM.

H. W. BOLTON, D. D., CHICAGO.

IN a republic like this, where every man is a prince, we have no right to leave the institutions committed to us in the hands of the few, simply because we have no taste for politics. "Eternal vigilance is the price of liberty." To-day the nation calls for men who love our institutions.

It is the duty of the true patriot to become intelligent in reference to the demands of the hour in which he lives and the evils that endanger the institutions of his home. There are many evils and interests which threaten our beloved land, and I see vastly more danger from our wealth than from our poverty. Mr. Webster once said, after traveling through the vast territory of the West: "I see before us abundance, luxury, decay, and desolation." It takes no great study of history to see that abundance leads to luxury and extravagance, and that extravagance begets recklessness, idleness, and vice. It was so with Greece and Rome. Our wealth is becoming so great as to attract the attention of the whole world, and men who love money are hastening to our shores where the possibility of wealth exists.

As patriotic sons of America it becometh us to remember with reverence the fathers and the sacrifices they made in the establishment of the institutions that have made this country what it now is, and to kindle camp fires in every city and village, on every slope, along every river, until praise goes up to God from all hearts, and the thousands now within our fold become millions. Inspired with true devotion to God and love for our country, let us go forward,

to make war on all law-breaking and law-evading organizations, with the feeling that though our work be difficult and well-nigh impossible in our own strength, yet in the grace which God giveth we may look for success in following our glorious motto : "God and our country."

We are told that many years ago, after a hard fought battle, wherein the valor and heroism of the soldiers were made apparent, the victorious commander presented his soldiers with a medal bearing the name of the battle and the simple words, "I was there." The soldiers received and prized these medals far more than though they had been of the finest gold and studded with priceless jewels. So, my countrymen, we are in the midst of the greatest battle of the ages, not of swords, but of ideas and principles. Shall this Republic be Christian or infidel? Shall this people be a temperate and chaste people, or shall they become drunken and licentious? Shall the flag wave o'er the triumphant millions in the years to come as the emblem of union and the cross of Calvary? With confidence in Him who said, "I will take you to me for a people, and I will be to you a God, and ye shall know that I ma the Lord, your God."

We gird us for the coming fight,
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He hath given,
The light, the truth, the love of Heaven.

THE GRAND MISSION OF AMERICA.

LEONARD BACON, D. D., NEW HAVEN, CONN.

THIS Republic was ordained of God, who has provided the conditions of the organization of the race into nations by the configuration of land and the interspaces of the sea. By these national organizations the culture and development of the race are secured. We believe that our nation is a

creation of God—that he ordained it for an object, and we believe that we have some comprehension of what that object is. He gave us the best results of the travail of ages past for an outfit, separating us from the circumstances that in the existing nations encumbered these results, and sent us forth to do his will. We built on foundations already prepared a new building. Other men had labored and we entered upon their labors. God endowed and set us for a sign to testify the worth of men and the hope there is for man. It is not our national prosperity, great as it is, that is the appropriate theme of our most joyful congratulations, but it is our success in demonstrating that men are equal as God's children, which affords a prophecy of better things for the race. "The roll of the New England drums at Cambridge announced the presence there of the Virginian, George Washington ;" he knew not, nor did Putnam know, nor Prescott, nor Stark, nor the farmers who had hastened to the siege of Boston, that the war in which he then assumed the chief command was, what we now call it, the war of independence. With all sincerity the Congress, four days later, while solemnly declaring "before God and the world," "The arms we have been compelled by our enemies to assume, we will, in defiance of every hazard, with unbating firmness and perseverance, employ for the preservation of our liberties, being with one mind resolved to die freemen rather than to live slaves"—could also say, at the same time, to their "friends and fellow subjects in every part of the empire," "We assure them that we mean not to dissolve that union which has so long and so happily subsisted between us, and which we sincerely wish to be restored." The declaration on the 6th of July, 1775, was a declaration of war, but not of independence.

Yet, from the beginning of the war, there was in reality only one issue—though a whole year must pass before that issue could be clearly apprehended by the nation and proclaimed to the world.

THE MATCHLESS STORY OF AMERICA.

JOHN O'BRYNE, WILMINGTON, DEL.

IN all the annals past the story is matchless. Go back to the frontier line of fact and fable, begin at the misty border which marks the boundary of exact knowledge, and cull out the most extraordinary stories of national progress; parallel them with our tale of a century; and how dry and insipid are they, how deficient in dramatic force, how slow and limping in gait, how denuded of the element of human happiness, when compared with the marvelous and beneficent growth of our Republic?

The glamour of history is thrown around a Cyrus, a Leonidas, a Miltiades, an Alexander, a Charlemagne, or a Napoleon, and the growing mind of the student drinks in the glory of their careers as they rise up in demigod proportions to the imagination. Their glories are written in the blood, sweat, and woe of the conquered. The wail of the captive is heard as the cadenced answer to the shout of triumph. Herein our history differs from that of others. Our growth is wreathed and entwined with men's well-being and woman's exaltation. It is a poem of happiness conferred, not of suffering endured. This alone makes our career a blessed one among all the people.

Upon the border land of the Atlantic, bounded by the coast range, or the Alleghany and Appalachian mountains, three millions of chosen people dwelt a hundred years ago. They were a chosen people, culled from the best blood of the Norman, Saxon, and Celt, men whose consciences were their only monitors, whose ingrained sense of equality was crystallized to the answer of the New England leader that "he knew no Lord but the Lord Jehovah."

In this fringe of our continent, so mighty were these Puritan compacts that they gave to the world a Republic already overshadowing in freedom and prosperity all the political creations of man.

THE FREEDOM OF AMERICA THE RESULT
OF AN OPEN BIBLE.

COURTLAND PARKER, NEWARK, N. J.

THE impetus of English greatness was given by the generation that settled America. It was pushed onward by the immediately succeeding generations, following for the most part the same course of thought and practice, and from which, from time to time, successive colonies came. The England of to-day is the England first fairly developed in the reign of Elizabeth and James, and which has since only been modified, never fully changed. The America of to-day, departing, I fear, too carelessly from the principles of its originators, is yet great and worthy just in proportion as it adheres to them. To state the view I wish to maintain in short compass, it is this: the character and greatness of England and America, of Englishmen and Americans, are the result of the principles of tolerant Christianity, that is to say, of the open Bible and the inculcation of its precepts and doctrines. The freedom of which we rightly boast is better than any other freedom, because it is that which springs from the open Bible, and is reverential and dutiful at the same time that it asserts the rights of man. The progress over which we celebrate this year of jubilee is due, would we but see it, to the action of those elements of character, which the open Bible, revered and followed as the fathers revered and followed it, originates and strengthens. And if we would maintain that progress, if we would have the nation live more centuries, yea! if we would have the next find us a strong, united, and happy people, we must retain the open Bible as a legal institution, insisting upon its use in all education regulated by law, and furthering it by all means consistent with law. This is the grand subject which I venture this day to suggest. A subject which in fact one can do little more than suggest, but which is super-eminentlly worthy of our careful thought on these anniversary occasions.

OUR AMERICAN AGE.

HON. ROBERT C. WINTHROP, BOSTON, MASS.

IT may well be doubted whether the dispassionate historian of after years will find that the influences of any other nation have been of farther reach and wider range or of more efficiency for the welfare of the world than those of our great Republic, since it had a name and a place on the earth.

Other ages have had their designations, local or personal or mythical—historic or prehistoric—ages of stone or iron, of silver or gold ; ages of kings or queens, of reformers or of conquerors. That marvelous compound of almost everything wise or foolish, noble or base, witty or ridiculous, sublime or profane, Voltaire, maintained that, in his day, no man of reflection or of taste could count more than four authentic ages in the history of the world : 1. That of Phillip and Alexander, with Pericles and Demosthenes, Aristotle and Plato, Apelles, Phidias, and Praxiteles ; 2. That of Cæsar and Augustus, with Lucretius and Cicero and Livy, Vergil and Horace, Varro and Vitruvius ; 3. That of the Medici, with Michael Angelo and Raphael, Galileo and Dante ; 4. That which he was at the moment engaged in depicting—the age of Louis XIV., which, in his judgment, surpassed all the others !

Our American age could bear no comparison with ages like these—measured only by the brilliancy of historians and philosophers, of poets or painters. We need not, indeed, be ashamed of what has been done for literature and science and art during these hundred years, nor hesitate to point with pride to our own authors and artists, living and dead. But the day has gone by when literature and the fine arts, or even science and the useful arts, can characterize an age. There are other and higher measures of comparison. And the very nation which counts Voltaire among its greatest celebrities—the nation which aided us so generously in our Revolutionary struggle, and which is

now rejoicing in its own successful establishment of republican institutions—the land of the great and good Lafayette, has taken the lead in pointing out the true grounds on which our American age may challenge and claim a special recognition. Under the lead of some of their most distinguished statesmen and scholars, they have erected a gigantic statue at the very throat of the harbor of our supreme commercial emporium, symbolizing the legend inscribed on its pedestal, “Liberty enlightening the World !”

That glorious legend presents the standard by which our age is to be judged, and by which we may well be willing and proud to have it judged. All else in our own career, certainly, is secondary. The growth and grandeur of our territorial dimensions, the multiplication of our States, the number and size and wealth of our cities, the marvelous increase of our population, the measureless extent of our railways and internal navigation, our overflowing granaries, our inexhaustible mines, our countless inventions and multitudinous industries—all these may be remitted to the census and left for the students of statistics. The claim which our country presents, for giving no second or subordinate character to the age which has just closed, rests only on what has been accomplished, at home and abroad, for elevating the condition of mankind, for advancing political and human freedom, for promoting the greatest good of the greatest number ; for proving the capacity of man for self-government ; and for “enlightening the world” by the example of a rational, regulated, enduring constitutional liberty. And who will dispute or question that claim ? In what region of the earth ever so remote from us, in what corner of creation ever so far out of the range of our communication, does not some burden lightened, some bond loosened, some yoke lifted, some labor better remunerated, some new hope for despairing hearts, some new light or new liberty for the benighted or the oppressed, bear witness this day, and trace itself, directly or indirectly

back to the impulse given to the world by the successful establishment and operation of free institutions on this American continent ?

THE BEGINNING OF GOVERNMENT.

BROOKS ADAMS, BINGHAM, MASS.

WE all know the history of the war, how it begun at Lexington and Concord and dragged through seven bloody, weary years, and until it closed on the day when General Lincoln of Hingham received the sword of Lord Cornwallis on the surrender of Yorktown. During those years this State and this town did their part, as they have always done in the time of trial, and as they probably always will do so long as the old Puritan stock remains. Meanwhile the colonies, having thrown off their old government, went on to organize a new one. Peace found the country ravaged, war-worn, ruined, and under confederation. The Declaration of Independence had boldly declared not only the right but the capacity of the people for self-government. The task yet remained before them of reconstructing their government and thus redeeming the boast that had been made. For the first time in the world's history popular institutions were really upon trial, and it seemed as though they were doomed to meet with disastrous failure. How can I describe that wretched interval, the gloomiest years in American history. The confederation hardly deserved the name of government. There were enemies abroad, there was dissension at home. Congress had no power to levy taxes, so that not only the interest on the public debt, but the most ordinary expenses remained unpaid. There was a debased currency, there were endless jealousies between the States, there was mutiny in the army, imbecility in Congress, the people were poor and discontented, and at length a rebellion broke out in Massachusetts which threatened to overthrow the foundation of society.

The greatest and best of men, Washington himself, was in despair. It was then that the intelligence and power of the American people showed itself, it was then that they justified the boast of the Declaration of Independence, it was then that they established government.

No achievement of any people is more wonderful than this. Without force of bloodshed, but by means of fair agreement alone, difficulties were solved which had seemed to admit of no solution. At this distance of time we can look back calmly, and we can appreciate the wisdom and self-control of men who could endure such trials and pass through action without an appeal to arms. And they had their rewards. Nothing has ever equaled the splendor of their success. From the year 1789 to the year 1860, no nation has ever known a more unbounded prosperity, a fuller space of happiness. In the short space of seventy years, within the turn of a single life, the nation, poor, weak, and despised, raised itself to the pinnacle of power and of glory.

THE TRUST TO SUCCEEDING GENERATIONS.

ROBERT C. WINTHROP, BOSTON, MASS.

AND what shall we say to those *succeeding generations* as we commit the sacred trust to their *keeping* and guardianship? If I could hope without presumption that any humble counsels of mine on this hallowed anniversary could be remembered beyond the hour of their utterance, and reach the ears of my countrymen in future days; if I could borrow "the masterly pen" of Jefferson, and produce words which should partake of the immortality of those which he wrote on this little desk; if I could command the matchless tongue of John Adams, when he poured out appeals and arguments which moved men from their seats, and settled the destinies of a nation; if I could catch but a single spark of those electric fires which

Franklin wrested from the skies, and flash down a phrase, a word, a thought, along the magic chords which stretch across the ocean of the future—what could I, what would I say?

I could not omit, certainly, to reiterate the solemn obligations which rest on every citizen of this Republic to cherish and enforce the great principles of our colonial and revolutionary fathers—the principles of liberty and law, one and inseparable—the principles of the Constitution and the Union.

I could not omit to urge on every man to remember that self-government politically can only be successful if it be accompanied by self-government personally; that there must be government somewhere; and that, if the people are indeed to be sovereigns, they must exercise their sovereignty over themselves individually, as well as over themselves in the aggregate—regulating their own lives, resisting their own temptations, subduing their own passions, and voluntarily imposing upon themselves some measure of that restraint and discipline which, under other systems, is supplied from the armories of arbitrary power—the discipline of virtue in the place of the discipline of slavery.

I could not omit to caution them against the corrupting influence of intemperance, extravagance, and luxury. I could not omit to warn them against political intrigue, as well as against personal licentiousness; and to implore them to regard principle and character, rather than mere party allegiance, in the choice of men to rule over them.

I could not omit to call upon them to foster and further the cause of universal education; to give a liberal support to our schools and colleges; to promote the advancement of science and art, in all their multiplied divisions and relations; and to encourage and sustain all those noble institutions of charity, which, in our own land above all others, have given the crowning grace and glory to modern civilization.

I could not refrain from pressing upon them a just and generous consideration for the interests and the rights of their fellowmen everywhere, and an earnest effort to promote peace and good will among the nations of the earth.

I could not refrain from reminding them of the shame, the unspeakable shame and ignominy, which would attach to those who should show themselves unable to uphold the glorious fabric of self-government which had been founded for them at such a cost by their fathers : " Videte, videte, ne, ut illis pulcherrimum fuit tantam vobis imperii gloriam relinquere, sic vobis turpissimum sit, illud quod accepistis, tueri et conservare non posse ! "

And surely, most surely, I could not fail to invoke them to imitate and emulate the examples of virtue and purity and patriotism, which the great founders of our colonies and of our nation had so abundantly left them.

POLITICAL AND PERSONAL LIBERTY.

JUDGE DAVID J. BREWER, U. S. SUPREME COURT.

LIBERTY has been the dream of humanity through all the ages ; and this side the waters there have been two great steps forward in the way of realizing its high ideals. The first was in that proclamation whose anniversary we this day celebrate—the proclamation of political liberty, the great Declaration which ushered into the world a government of and by and for the people, which dethroned a single monarch and made all men rulers, and which gave to the world a nation whose career has been and is the hope and inspiration of humanity. Only in a new world where the traditions of monarchy had faded away, where the divine right of the king had become an obsolete thought, where men felt the touch and inspiration of the free air which blows over our mountains and prairies, and looked to themselves as the immediate messengers of the divine purpose to lift

each man up into a personal and inalienable inheritance, was such a declaration and such a nation then possible.

A century and more has passed, and as the foundations of this Government are more firmly settled, as the great structure reared by the fathers now spans the continent from ocean to ocean, and has victoriously established its right to be, political liberty has ceased to be the mere dream of the enthusiast, and has become the everyday fact of the men of thought and action in the world.

This was the first step ; and we are here to glory in it, and to boast of those ancestors who suffered and toiled and fought to accomplish it.

The second came in our day. Political liberty did not mean personal liberty. On the southern horizon was a dark cloud, ever threatening the peace and life of the nation—the cloud of slavery. A multitude of human beings, as vast as the whole population of the colonies in 1776, were held as chattels. Wealth and political power perpetuated the injustice, and it seemed so fully intrenched within constitutional protection as to be beyond the danger of disturbance. But “whom the gods would destroy, they first make mad.” Untimely greed precipitated the irrepressible conflict. That lone, strange man, John the Baptist of the New Dispensation, struck with his single lance the grim monster. John Brown died upon the scaffold. In that rare heroic hour of death, as the eye grew dim to the visions of sense, did the Good Master bless him with a glimpse by faith of the glory of whose door he was thus unlocking for Humanity. He “lost, but losing, won.” The dormant conscience of the nation was aroused, lethargic patriotism was wondrously startled, and from Maine to California the glad refrain of the responsive song, “We are coming, Father Abraham, three hundred thousand more,” was the *Jubilate Deo* of the new era. It was the crisis of the nation’s life. We saw the awful horror of civil war ; the wrong and suffering of the slave were balanced in the equipoise of eternal justice, by the blood and tears of the

race that enslaved him ; the trailing garments of universal sorrow still linger and shadow every home, and Decoration Day is the great *In Memoriam* of the nation's sacrifice. But out of that struggle came personal liberty, and for the first time there was written into the Constitution of the United States, in the thirteenth amendment, the terrible word *slavery* ; and written in it only to contain the nation's declaration that it should nevermore exist within its borders. Personal liberty became the universal affirmation of the law, and the second great step forward along the lines of human freedom was taken.

New York Independent.

OUR NATIONAL INFLUENCE.

THOS. AMITAGER D. D., NEW YORK CITY.

THE influence of our nation has been extremely wholesome upon other nations ; chiefly through the influence of this Republic the late French empire failed to bring Mexico back to monarchical institutions under Maximilian. And, certainly, no well-informed man can doubt that the moral weight of example on the part of the United States has been very great upon the modern political history of France herself. The present constitutional Republic of France, built up over the grave of Napoleon III., and conformed so largely to the model of our own, sufficiently attests this. Then again, the power of the American States has been immensely felt upon the destinies of Spain. Unfit, from want of proper educational culture, for the liberties of a firm republic, she has made the attempt to found one with an amount of success that has astonished those who are best acquainted with her intellectual and moral *status*. The form thereof has passed away for the present, but the seeds of civil and religious liberty have been sown in her constitution and institutions so freely and efficiently, that they can never be uprooted hereafter.

And most of all, the reflex influence of this country upon Great Britain herself has been, and is still felt. In many respects the influence acting back and forth between the two nations, the one upon the other, has been reciprocal, as would be natural, arising from a common origin of language, blood, common law, and religion, to say nothing of the mutual interests of commerce. But in all political aspects, our political life has had a leavening influence upon them tenfold greater than theirs has been upon us. Within my own memory Roman Catholics could not sit in the English Parliament, and a Jew could not be a British citizen. Now, all this is done away with, and as in our own country, no religious test is applied in her parliamentary representation, so that the Catholic commoner and peer sit side by side with their Protestant fellow-citizens, and a native Jew has been Premier of the empire.

THE MEN OF 1776.

HON. ROBERT C. WINTHROP, BOSTON, MASS.

TRANSPORT yourselves with me in imagination to Philadelphia. It will require but little effort for any of us to do so, from the Atlantic to the Pacific, from the Lakes to the Gulf, we are all there, at this high noon of our nation's birthday, in that beautiful City of Brotherly Love, rejoicing in all her brilliant displays and partaking of the full enjoyment of all her pageantry and pride. Certainly, the birthplace and the burialplace of Franklin are in cordial sympathy at this hour; and a common sentiment of congratulation and joy, leaping and vibrating from heart to heart, outstrips even the magic swiftness of magnetic wires. There are no chords of such elastic reach and such electric power as the heartstrings of a mighty nation, touched and tuned, as all our heartstrings are to-day, to the sense of a common glory—throbbing and thrilling with a common exultation.

Observe and watch the movements, listen attentively to the words, look steadfastly at the countenances of the men who compose the little congress assembled there. Braver, wiser, nobler men have never been gathered and grouped under a single roof, before or since, in any age, on any soil beneath the sun. What are they doing? What are they daring? Who are they, thus to do, and thus to dare?

Single out with me, as you easily will at the first glance, by a presence and a stature not easily overlooked or mistaken, the young, ardent, accomplished Jefferson. He is only just thirty-three years of age. Charming in conversation, ready and full in counsel, he is "slow of tongue," like the great Lawgiver of the Israelites, for any public discussion or formal discourse. But he has brought with him the reputation of wielding what John Adams well called "a masterly pen." And grandly has he justified the reputation. Grandly has he employed that pen already in drafting a paper which is at this moment lying on the table, and awaiting its final signature and sanction.

I am particular, in giving to the Old Dominion the foremost place in this rapid survey of the Fourth of July, 1776, and in naming very many of her delegates who participated in that day's doings; for it is hardly too much to say that the destinies of our country, at that period, hung and hinged upon her action, and upon the action of her great and glorious sons. Without Virginia, as we must all acknowledge—without her Patrick Henry among the people, her Lees and Jefferson in the forum, and her Washington in the field—I will not say that the cause of American Liberty and American Independence must have been ultimately defeated—no, no, there was no ultimate defeat for that cause in the decrees of the Most High; but it must have been delayed, postponed, perplexed, and to many eyes and hearts rendered seemingly hopeless.

THE LIBERTY WE NEED NOW.

BY REV. J. W. LOOSE.

THE national holiday, on which are commemorated the birth and independence of our nation, assures to all equal rights and privileges. In this broad free country of ours there is ample room for the legitimate free exercise of the most progressive mind in the accomplishment of the greatest possible achievements. The poor, by dint of perseverance, industry, and economy may secure to themselves comfortable homes, or even amass wealth; the obscure may rise to distinction and receive the highest gifts of the people; and all *law-abiding* citizens (*not anarchists*) may alike enjoy the blessings of a benign government. Well may we glory in our *true* liberties and in the vast possibilities for good. But in the midst of our national advantages it may be well to pause, and consider what it cost our forefathers to secure to us the rich boon of independence and self-government.

That was an eventful time, when the thirteen feeble American Colonies found themselves chafed in the iron fetters of English rule, and tremblingly sighed for deliverance. But the electric words of Patrick Henry thrilled the patriotic hearts of thousands, and nerved them for the coming conflict. Said he: "We must fight! an appeal to arms and to the God of hosts is all that is left us. I repeat it, sir, we must fight!" The burning eloquence of John Adams and other leading minds filled the hearts of the people with the spirit of independence, and last, but not least, the sober deliberate words of General Washington: "Nothing short of *independence*, it appears to me, can possibly do," inspired confidence, and nothing *would* do, till on the 4th of July, 1776, the fifty-six representatives from the thirteen colonies, in general congress assembled, unanimously signed the Declaration of Independence, which declared the United States free from foreign rule, and provided a government of the people, for the people, on

the basis of equal rights. This was hailed with great joy, and old Independence Bell, with the Bible inscription thereon, "Proclaim liberty throughout all the land unto all the inhabitants thereof," sent forth its glad peals for two hours, finding everywhere a happy echo in the hearts of the people.

Already the ground had been made crimson with the blood which flowed freely from patriotic hearts at Concord, Lexington, and Bunker Hill. The people and soldiers, incensed against such indignities from English rule, could no longer think of making concessions, and the struggle for liberty ensued with unrelenting perseverance, till the fetters were broken and the now liberated eagle triumphantly soared aloft, clothed with majestic power to protect and bear upon her wings the interests of teeming millions.

In the year 1783 the new-born nation was already acknowledged among the powers of the world as an independent government of and for the people. And now, only a little over a century since, we rank among the foremost nations of the earth, and are perhaps second to none. Our free institutions, which are the very backbone and sinew of our Republic, are yet preserved unto us inviolable, and we are making rapid strides in educational and Christian civilization. Ignorance and superstition can no longer be excused. All may acquire a liberal education and gain the true knowledge of God.

But what is the secret of our national independence and unparalled prosperity, is a question which well deserves the profoundest investigation. Was it the discipline and skill of the Revolutionists which gave them success? That can hardly be the case as they were not well versed in the tactics of war. We believe that with their loyalty and faithful use of arms in self-defense, they also enjoyed the favor and help of the Almighty, to whom they had appealed for the rectitude of their intentions, and in their greatest extremities sought his aid. They recognized the fact that "the powers that be are ordained of God." And when the

Constitution of the United States was being framed, after prolonged debates, and when seemingly insurmountable difficulties arose, at the suggestion of one of the deliberating members it was "Resolved, That daily prayers be offered for divine wisdom and guidance." Accordingly a minister was called in, who devoutly implored the wisdom which cometh from above upon that honorable and important body. Need we wonder at the utility of our Constitution with the divine element in it? Had not all difficulties better be settled in this way with the help of God through prayer, than with *misleading debates and uncharitable and unwarrantable assertions*? Up to the present day, we as a nation have not forgotten God. Upon our currency we have the inscription, "In God We Trust." As we pass this currency to one another we virtually say, "In God We Trust." When we send it across the briny deep to foreign nations—even to heathen lands we say, "In God We Trust." The heathen having thus learned the secret of our national success and renown, is it strange that they should welcome us to their lands with the open Bible, to teach them the personal knowledge of the God of all our mercies and benefits? Our national independence may well be coveted, with God's favor and blessings.

So long as we trust in God and look to him for aid in all our efforts to cast off every tyrannical yoke that is opposed to purity and equality of rights, we may be assured of increasing prosperity, honor and happiness. Let Old Independence Bell, with her inscription, still continue to "Proclaim liberty throughout all the land unto all the inhabitants thereof," till every man, woman, and child shall be delivered from all oppression and enjoy the full benefits of advanced Christian civilization.

We want liberty from anarchy and riot, which endanger our property; from polygamy, which is the great moral cancer of our country; from the pest houses or brothels of marine cities and other places, which debase our race beneath the brute creation; from the dens of vice where the poisoned

cup, the liquid damnation of hell is dealt out to unstable souls, and the prosperity, happiness, and honors of home are forever blighted. Is there any oppression equal to the liquor traffic? Does it not crush the wife and mother into abject poverty and clothe her children with rags? Does it not burden outraged society beyond possible endurance? and may we not reasonably fear that it will bring upon us the anathemas of that Being who hath said, "Woe, unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken."—Hab. ii. 15.

There is evidently yet a great work for Americans to do in securing the moral liberties of the people.

Grand as have been the achievements of our forefathers under the blessings of Almighty God, there remains a great revolutionary work for us to do; not by dint of arms, not at the sacrifice of fortune, home, and life, but with enlightened reason and a pure conscience; we want to do our duty everywhere, and especially at the ballot-box. We no longer want to countenance evil or legalize what will make us blush and cause a net to be spread before our brightest sons and fairest daughters.

Evangelical Messenger.

THE RELIGIOUS REPOSE AND FUTURE OF OUR COUNTRY.

REV. JOHN LEE, B. D.

ON Independence Day two thoughts at least should occupy every mind; the power of a religious purpose as manifested in our national life; the future of our great country, provided she is loyal to God.

To tell the story of Jewish history and leave out religion is impossible. In every page of that history God lives and moves. To tell the story of American history and leave out religion is equally as impossible. In every page of that history God—the same blessed being that spoke to Abraham

and conversed with Moses—lives and moves. When Columbus set sail on his first voyage to the land of the setting sun he speaks in his journal of "the means to be taken for the conversion" of its people to Christianity, and when the weary voyage was over and his feet touched the new land, he threw himself on his knees and kissed the earth and wept with joy. No one can read Parkman's magnificent works without feeling that it was something more than adventure, something more than wealth, that actuated the early French discoverers. Sir Humphrey Gilbert, who lost his life on the return voyage from this country, shouted, as his last message to his fellow-voyagers in a companion vessel, "We are as near to heaven by sea as by land"—words, dying words, that throw a flood of side light on the noble spirit which prompted the early English discoverers. "Every enterprise of the Pilgrims," says George Bancroft, "began from God"; and William Tappan gives us the following picture of the New England colonists :

Strong was their purpose ; nature made them nobles ;
Religion made them kings, to reign forever !
Hymns of thanksgiving were their happy faces,
Beaming in music.

What was the motive that moved Lord Baltimore to found Maryland ? Was it not religion ? What was the principle that actuated Oglethorpe to found Georgia ? Was it not a noble and Christ-like philanthropy ? What was it that pervaded the life of him whose name is wedded to the State of Pennsylvania "as long as the sun and moon endure" ? Was it not the spirit and the teachings of Jesus Christ ?

That power which we observed in connection with the discovery of America—the *power of a religious purpose*—marked its explorers, characterized its colonists, made itself felt in the beginning of our national councils, and shaped the career of the Father of his Country.

America belongs to the Son of God. Her civilization is not the outcome of the teachings of Confucius, nor Mohammed, but of Jesus Christ. Her laws, based on Christian principles, are the echo of God's eternal law. Her ruler is He who spake as "never man spake." Her discoverer acknowledged this. Her explorers believed it. Her pioneers and founders were animated by this blessed truth. It cheered the hearts of her colonists. It gladdened the souls of her great men from Columbus down to the one that Galena holds so dear. It is the cohesive power that makes us one body politic out of so many heterogeneous elements.

The future of our country, what shall it be? Shall we forget the benediction, "Blessed is the nation whose God is the Lord," and shall we cease to remember the solemn proclamation, "the Lord reigneth"? Where is the nation to-day of which Jerusalem was the capital in ages gone?

Fallen is thy throne, O Israel!
Silence is o'er thy plains,
Thy dwellings all lie desolate,
Thy children weep in chains.
Where are the dews that fed thee
On Ethams' barren shore?
That fire from heaven which led thee
Now lights thy path no more.

A nation that acknowledges not God is just as certainly doomed to destruction as that night succeeds the day. Our revolutionary fathers did not "vaunt themselves" against God, saying: "Mine own hand hath saved me." Shall we, their children, throw away the belief that made them great?

The future of our country, what shall it be? In the light of the past, can we not learn a valuable lesson? Have not the sturdiest battlers for God and right the world has ever known been the strong and rugged characters produced by the teachings of the Bible? Were not Washington's

heartiest and chiefest supporters in the long and desperate struggle such men as these—men who had crossed the ocean in search of liberty ; men who were of more value to their native land “than Californian gold mines”? Standing on the original Bunker Hill, outside the city of Belfast, on the morning of the 1st of August, 1890, I remembered that from the northern portion of Ireland there came to the “sweet land of liberty” one-half of the warriors of the Continental army ; warriors whose unconquerable heroism made American independence a possibility ; warriors who were indeed the Bible-loving sons of *Bible-loving sires*, and I rejoiced in the blessed truth that the love for liberty manifested by these warriors in life and death was “strengthened by their religious opinions.” Remember this important fact : God’s holy book—the book of which Jesus Christ says, “Search the Scriptures,” the book that lifts up the nations that obey the Saviour’s command—reverently kissed by the President of the United States before he assumes the duties of his office is not only an act of worship proclaiming, “Blessed is the nation whose God is the Lord,” but also a national tribute of homage to the truth, the soul-inspiring truth, “The Lord reigneth !”

Remember that the Bible—the book that has made us what we are to-day—informs us that God says : “Them that honor me I will honor, and they that despise me shall be lightly esteemed.” Is not this the book that assures me that Jehovah declares concerning the nation that obeys not his voice, “I will utterly pluck up and destroy that nation”? If we dare to treat this book which has “God for its author, salvation for its end, and truth without any admixture of error for its matter,” as if it were an unholy thing, then, just as sure as God is in heaven, just as sure as the Jehovah despising nations have faded away as the smoke, so sure will the Lord God Almighty number the days of this republic.

Epworth Herald.

THE DIFFERENT MOTIVES OF THE
SETTLERS.

COURTLAND PARKER, NEWARK, N. J.

No thoughtful man can fail to note the difference between the motives which generally brought the first settlers to America and those which have actuated other immigration. It was lust of gold which led the Spaniard to Mexico and Peru and Cuba and elsewhere, mingled with the stern missionary martyr spirit which distinguished Jesuit self-sacrifice. It was lust of gold which in our day settled California and Australia. It was lust of wealth and power which made Great Britain mistress of the Indies. But with those who from 1610 on to 1700, when large immigration well nigh ceased, defied the storms and sought homes in America, whence soever they came, and with scarce an exception, whether from Holland, Sweden, Denmark, or England, the motive of expatriation was the full enjoyment of the open Bible—of the right, that is, to believe, and to act upon their belief of what it teaches; to enjoy the freedom of which it tells, and which it prompts; a freedom which establishes social equality among all men combined with and because of subjection to the will of God; a freedom which implies law, self-restraint, love and regard of one's neighbor, mutual respect among all citizens; a freedom which prompts activity, self-improvement, progress; a freedom different in character from that which consists with Atheism, Theism, or irreligion precisely in that point which has made these two nations so progressive, to wit: that man is intrinsically so capable of elevation that it is his duty ever to seek it.

In a word, the freedom here established and preserved, and existing in the mother country by English law, illustrates, at least in comparison with other nations civilized or barbarous which have it not, what is declared by the Divine Founder of Christianity: "If the truth therefore shall make you free, ye shall be free indeed."

OUR HERITAGE, HOW GAINED—OUR DUTY.

LEONARD BACON, D. D., NEW HAVEN, CONN.

WE have a goodly heritage—how came it to be ours? God has given it to us. How? By the hardships, the struggles, the self-denial, the manifold suffering of our fathers and predecessors on this soil; by their labor and their valor, their conflicts with rude nature and with savage men; by their blood shed freely in so many battles; by their manly sagacity and the divine instinct guiding them to build better than they knew. For us (in the Eternal Providence) were their hardships, their struggles, their sufferings, their heroic self-denials. For us were the cares that wearied them and their conflicts in behalf of liberty. For us were the hopes that cheered in labor and strengthened them in battle. For us—no, not for us alone, but for our children too, and for the unborn generations. They who were here a hundred years ago saw not what we see to-day (oh! that they could have seen it), but they labored to win it for us, and for those who shall come after us. In this sense they entered into God's plan and became the ministers of his beneficence to us. We bless their memory to-day and give glory to their God. He brought a vine out of Egypt when he brought hither the heroic fathers of New England. He planted it and has guarded it age after age. We are now dwelling for a little while under its shadow and partaking of its fruit. Others will soon be in our places, and the inheritance will be theirs. As the fathers lived not for themselves, but for us, so we are living for those who will come after us. Be it ours so to live that they shall bless God for what we have wrought as the servants of his love; and that age after age, till time shall end, may repeat our fathers' words of trust and of worship, *Qui transtulit sustinet.*

THE DEMANDS OF THE HOUR.

J. M. BUCKLEY, D. D. -

WE celebrate the anniversary of our national independence with songs of rejoicing. We have occasion to sing. Whether we consider the material progress of the past, the intellectual improvement, the triumphs of our nation over evils and enemies, the wealth and power it has attained, or the advancement of religion and the manifest care of divine Providence over our country, we see cause for rejoicing. But let us not overlook the demands of the hour. The rapidity of our progress emphasizes the importance of vigilance, sobriety, diligence, and fidelity to principle. The task before us is tremendous. How shall this immense wealth be turned into channels of usefulness, so that it may become a blessing instead of a curse? How shall the poverty and ignorance that still abound be removed? How shall the vices that prey on the life of the nation be overcome? How shall the vast hordes of foreigners with whom our shores are deluged every year be enlightened and evangelized? How shall the Sabbath be preserved? How shall intemperance be arrested and banished?

When these questions stare us in the face we see that the great work of building a nation has only just begun. It remains for every American to be true. We need conscientious teachers and ministers and statesmen. There is a demand for honest citizens who have intelligent convictions and courage to act on them. The times call for purity in the press. Never did the press exert so powerful an influence as now. The opinions of men are formed and their political course determined by the newspapers they read. The moral sentiments of the people are largely formed by the daily press. The secular press is chiefly responsible for the political corruption that prevails, for the bad government under which great cities groan, and for the low and loose views of citizens concerning Sunday

and the liquor traffic. The press is not so bad as it was in the beginning of this century, but it is more powerful. It has improved in character, but its influence has increased. If the secular press could be imbued with conscientious honesty and purity, all needed reformatations would be speedily achieved.

Every Christian citizen can do something for his country. When war desolated the land it was easy to see that the opinions and services of every man were important. It is not so easy to see that this is so still. But the victories of peace are more important than those of war. Warfare of a different kind is now being waged. The weapons used are not carnal, but mighty. The forces arrayed on either side are not altogether conscious of what they are doing. Telling blows are being dealt by men who deem not that they are making history and building a nation. Everyone should know where he stands and what he thinks. His convictions on the Sunday question, the liquor question, the question of the relation of religion to the State, the question of political corruption, and all other questions involving the interests of the home, the Church, and the country should be clear, deep, and unmovable, and his private and public life should correspond with those convictions.

New York Christian Advocate.

WHAT THE AGE OWES TO AMERICA.

WM. M. EVARTS, PHILADELPHIA, JULY 4, 1876.

THE Declaration of American Independence was, when it occurred, a capital transaction in human affairs ; as such it has kept its place in history ; as such it will maintain itself while human interest in human institutions shall endure. The scene and the actors, for their profound impression upon the world, at the time and ever since, have owed nothing to dramatic effects, nothing to epical exaggerations.

To the eye there was nothing wonderful, or vast, or splendid, or pathetic in the movement or the display. Imagination or art can give no sensible grace or decoration to the persons, the place, or the performance, which made up the business of that day. The worth and force that belong to the agents and the action rest wholly on the wisdom, the courage, and the faith that formed and executed the great design, and the potency and permanence of its operation upon the affairs of the world which, as foreseen and legitimate consequences, followed. The dignity of the act is the deliberate, circumspect, open, and serene performance by these men in the clear light of day, and by a concurrent purpose of a civic duty, which embraced the greatest hazards to themselves and to all the people from whom they held this deputed discretion, but which, to their sober judgments, promised benefits to that people and their posterity, from generation to generation, exceeding these hazards and commensurate with its own fitness. The question of their conduct is to be measured by the actual weight and pressure of the manifold considerations which surrounded the subject before them, and by the abundant evidence that they comprehended their vastness and variety. By a voluntary and responsible choice they willed to do what was done, and what without their will would not have been done. Thus estimated, the illustrious act covers all who participated in it with its own renown, and makes them forever conspicuous among men, as it is forever famous among events.

THE SIGNERS OF THE DECLARATION.

The signers of the Declaration of our Independence "wrote their names where all nations should behold them, and all time should not efface them." It was, "in the course of human events," intrusted to them to determine whether the fullness of time had come when a nation should

be born in a day. They declared the independence of a new nation in the sense in which men declare emancipation or declare war ; the declaration created what was declared.

Famous always, among men, are the founders of states, and fortunate above all others in such fame are these, our fathers, whose combined wisdom and courage began the great structure of our national existence, and laid sure the foundations of liberty and justice on which it rests. Fortunate, first, in the clearness of their title and in the world's acceptance of their rightful claim. Fortunate, next, in the enduring magnitude of the state they founded and the beneficence of its protection of the vast interests of human life and happiness which have here had their home. Fortunate, again, in the admiring imitation of their work, which the institutions of the most powerful and most advanced nations more and more exhibit ; and last of all, fortunate in the full demonstration of our later time that their work is adequate to withstand the most disastrous storms of human fortunes, and survive unwrecked, unshaken, and unharmed.

The greatest statesmen of the Old World for this same period of one hundred years have traced the initial step in these events, looked into the nature of the institutions thus founded, weighed by the Old World wisdom, and measured by recorded experience the probable fortunes of this new adventure on an unknown sea. This circumspect and searching survey of our wide field of political and social experiment, no doubt, has brought them a diversity of judgment as to the past and of expectation as to the future. But of the magnitude and the novelty and the power of the forces set at work by the event we commemorate, no competent authorities have ever greatly differed. The cotemporary judgment of Burke is scarcely an over-statement of the European opinion of the immense import of American independence. He declared : " A great revulsion has happened—a revolution made, not by chopping and changing of power in any of the existing states, but by the appear-

ance of a new state, of a new species, in a new part of the globe. It has made as great a change in all the relations and balances and gravitations of power as the appearance of a new planet would in the system of the solar world."

As a civil act, and by the people's decree—and not by the achievement of the army, or through military motives—at the first stage of the conflict it assigned a new nationality, with its own institutions, as the civilly preordained end to be fought for and secured. It did not leave it to be an after-fruit of triumphant war, shaped and measured by military power, and conferred by the army on the people. This assured at the outset the supremacy of civil and military authority, the subordination of the army to the unarmed people.

This deliberative choice of the scope and goal of the Revolution made sure of two things, which must have been always greatly in doubt, if military reasons and events had held the mastery over the civil power. The first was, that nothing less than the independence of the nation, and its separation from the system of Europe, would be attained if our arms were prosperous; and the second, that the new nation would always be the mistress of its own institutions. This might not have been its fate had a triumphant army won the prize of independence, not as a task set for it by the people, and done in its service, but by its own might, and held by its own title, and so to be shaped and dealt with by its own will.

Few chapters of the world's history covering such brief periods are crowded with so many illustrious names, or made up of events of so deep and permanent interest to mankind. I cannot stay to recall to your attention these characters, or these incidents, or to renew the gratitude and applause with which we never cease to contemplate them. It is only their relation to the Declaration of Independence itself that I need to insist upon, and to the new state which it brought into existence. In this view these progressive processes were but the articulation of the members of the

state, and on the adjustment of its circulation to the new centers of its vital power. These processes were all implied and included in this political creation, and were as necessary and as certain, if it were not to languish and to die, as in any natural creature.

Within the years whose flight in our national history we mark to-day, we have had occasion to corroborate by war both the independence and the unity of the nation. In our war against England for neutrality, we asserted and we established the absolute right to be free of European entanglements in time of war as well as in time of peace, and so completed our independence of Europe. And by the war of the Constitution—a war within the nation—the bonds of our unity were tried and tested, as in a fiery furnace, and proved to be dependent upon no shifting vicissitudes of acquiescence, no partial dissents or discontents, but, so far as is predicable of human fortunes, irrevocable, indestructible, and perpetual.

THE PROGRESS OF THE DIVINE ORDINANCE OF GOVERNMENT.

WM. M. EVARTS.

TRACING the progress of mankind in the ascending path of civilization, and moral and intellectual culture, our fathers found that the divine ordinance of government, in every stage of the ascent, was adjustable on principles of common reason to the actual condition of a people, and always had for its objects, in the benevolent councils of the divine wisdom, the happiness, the expansion, the security, the elevation of society, and the redemption of man. They sought in vain for any title of authority of man over man, except of superior capacity and higher morality. They found the origin of castes and ranks, and principalities and powers, temporal or spiritual, in this conception. They recognized the people as the structure, the

temple, the fortress, which the great Artificer all the while cared for and built up. As through the long march of time this work advanced, the forms and fashions of government seemed to them to be but the scaffolding and apparatus by which the development of a people's greatness was shaped and sustained. Satisfied that the people whose institutions were now to be projected had reached all that measure of strength and fitness of preparation for self-government which old institutions could give, they fearlessly seized the happy opportunity to clothe the people with the majestic attributes of their own sovereignty, and consecrate them to the administration of their own priesthood.

The repudiation by England of the spiritual power of Rome at the time of the Reformation was by every estimate a stupendous innovation in the rooted allegiance of the people, a profound disturbance of all adjustments of authority. But Henry VIII., when he displaced the dominion of the Pope, proclaimed himself the head of the Church. The overthrow of the ancient monarchy of France by the fierce triumph of an enraged people was a catastrophe that shook the arrangements of society from center to circumference. Napoleon, when he pushed aside the royal line of St. Louis, announced, "I am the people crowned," and set up a plebian emperor as the impersonation and depositary in him and his line forever of the people's sovereignty. The founders of our commonwealth conceived that the people of these colonies needed no interception of the supreme control of their own affairs, no conciliations of mere names and images of power from which the pith and vigor of authority had departed. They, therefore, did not hesitate to throw down the partitions of power and right, and break up the distributive shares in authority of ranks and orders of men which indeed had ruled and advanced the development of society in civil and religious liberty, but might well be neglected when the protected growth was assured, and all tutelary supervision for this reason henceforth could only be obstructive and incongruous.

THE ENGLISH AND FRENCH EXPERIMENT.

WM. M. EVARTS.

THE English experiment to make a commonwealth without sinking its foundations into the firm bed of popular sovereignty, necessarily failed. Its example and its lesson unquestionably were of the greatest service in sobering the spirit of English reform in government, to the solid establishment of constitutional monarchy, on the expulsion of the Stuarts, and in giving courage to the statesmen of the American Revolution to push on to the solid establishment of republican government, with the consent of the people as its everyday working force.

But if the English experiment stumbled in its logic by not going far enough, the French philosophers came to greater disaster by overpassing the lines which mark the limits of human authority and human liberty, when they undertook to redress the disordered balance between people and rulers, and renovate the Government of France. To the wrath of the people against kings and priests they gave free course, not only to the overthrow of the establishment of the Church and State, but to the destruction of religion and society. They defied man, and thought to raise a tower of man's building, as of old on the plain of Shinar, which should overtop the battlements of heaven, and to frame a constitution of human affairs that should displace the providence of God. A confusion of tongues put an end to this ambition. And now out of all its evil have come the salutary checks and discipline in freedom, which have brought passionate and fervid France to the scheme and frame of a sober and firm republic like our own, and, we may hope, as durable.

THIS nation under God shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth.

A. LINCOLN.

THE PATRIOT'S INHERITANCE—ITS DANGERS

REV. W. B. RILEY.

STANDING, as we do to-day, upon the eminence of more than a century's growth, we can look back the way we have come and see more plainly than it ever appeared before that on the little hill just out of Boston the battle of the 17th of June, 1775, changed, indeed, the front of the universe and set liberty so far in advance of tyranny that liberty will never be overtaken again. Children born in America since that day are heirs to all which that victory portended, and the further up the slope of centuries we go the richer will be our inheritance if we are wise and patriotic enough to appreciate, guard, and defend the heritage that our fathers won and handed down.

The patriot's inheritance is liberty of body, liberty of mind, liberty of conscience or soul. But we should note the dangers which menace it.

It is not my purpose to sound a sharp alarm, because, personally, I am not scared at the national situation. But to say that the patriot's inheritance is not endangered at all is to confess ourselves blind to some of the mightiest movements that characterize the times. I believe there is danger from excess of immigration. When we are told that eighteen of the leading cities of the land have a population foreign born, with their children, which ranges from 51 per cent. in New Orleans to 87 in Chicago, shall we not feel apprehension? Francis Walker seeks to allay fears by declaring that our immigrants are not now settling in cities, but on Western farm lands instead. We are not frightened lest our material supplies should fail, but our alarm is lest their ideas of government, education, morals, and religion should prevail.

Mr. Beecher once defended unrestricted immigration by saying: "If you eat bear you don't become bear, the bear becomes you." The argument was faulty in two points. It

did not tell us what would happen if a man ate a whole bear or what might be the result of eating diseased bear. That is why America's stomach is aching and grumbling to-day. The trouble with thousands of the immigrants whom Europe and Asia are now sending to our shores is that they are the offscourings of the earth, diseased in body, brain, and soul, and if the stomach of America can swallow them by the shipload and assimilate them without having gastric fever and endangering her life then our nation is a gourmand indeed.

I believe there is danger from the success of Rome. When we remember that only a century has passed since this Church first set foot on our shores, and reflect that already her adherents equal those numbered by all other Christian denominations combined, we may well inquire after the probable end.

Others may apologize for Rome if they will, but as for me, when I remember the civil and religious and educational shadows which this intolerant ecclesiasticism has cast upon every people over whom she has gained power, whether in Italy, or Spain, or Mexico, I fear, as General Lafayette said, "If the liberties of the American people are ever destroyed they will fall at the hands of the Roman clergy."

The printing press appears a less reasonable hope now when the secular press is subsidized by the politicians, and Rome has made damaging attacks upon our cherished public school. The preservation of our inheritance will demand further patriotism at this very point of popular education. I trust that we are ready, as the rising generation of one of the greatest religious brotherhoods of our land, to pledge now our hands, heads, and hearts to the effort of reclaiming the press to better things, to the eternal defense of our national system of education, and to that general diffusion of higher learning which is possible to Christian academies and colleges.

THE DEDICATION OF BUNKER HILL
MONUMENT.

THE dedication of the Bunker Hill monument a half a century ago was a memorable occasion. The corner stone was laid on June 17, 1825. Daniel Webster making the address and Lafayette being present. When the shaft was dedicated the oration was made by Mr. Webster, and President Tyler and his Cabinet were present. In 1842 the monument was completed and the address written by the Hon. Robert Charles Winthrop was read by ex-Governor John D. Long.

The dedicatory ceremonies were particularly impressive, but it will best be remembered by the grand oration of Daniel Webster's, which concluded with the following

Immortal peroration :

“ We wish that whoever in all coming time shall turn his eye hither, may behold that the place is not undistinguished where the first great battle of the Revolution was fought. We wish that this structure may proclaim the magnitude and importance of that event, to every class, in every age. We wish that infancy may learn the purpose of its erection from maternal lips, and that weary and withered age may behold it, and be solaced by the recollections it suggests. We wish that labor may look up here, and be proud, in the midst of its toil. We wish that, in those days of disaster, which, as they come on all nations, must be expected to come on us also, desponding patriotism may turn its eyes hitherward, and be assured that the foundations of our national power still stand strong. We wish that this column, rising toward heaven among the pointed spires of so many temples dedicated to God, may contribute also to produce in all minds a pious feeling of dependence and gratitude. We wish, finally, that the last object on the sight of him who leaves his native shore, and the first to gladden his who revisits it, may be something which shall remind him of the liberty and the glory of his country.

Let it rise till it meets the sun in his coming ; let the earliest light of the morning gild it, and parting day linger and play on its summit."

THE COST OF THE REVOLUTION.

To the picture of the American Revolution, recalled to us by the 17th of June and the 4th of July, there is both a bright and a dark side. On these anniversary occasions it is natural and proper for us to turn the bright side. The Revolution is to us the source of unnumbered blessings. Its success made possible, on this continent, liberty, republican institutions, and national greatness. Well may we turn the bright side, for no other nation has quite so much over which to rejoice and be glad as the American Republic. The fathers labored ; we enter into their labors.

Meantime, we may not forget how great the cost of the war to those who fought the battle and endured the privation. To them there was a dark side—we can hardly realize how dark. The direct was less than the indirect cost. The war debt was less considerable than the personal losses by the derangement in business and the exhaustion of the national resources. The whole nation was made poor ; there was not a house where the plague did not come. In the struggle many sank in the stream to rise no more ; others, who fared better and in some measure rallied from their misfortunes, succeeded through the struggles and self-denials of a lifetime. Two generations were hardly sufficient to recover from the losses suffered by the war. The trouble touched the very marrow, and penetrated to the secrets of the soul.

But these general statements are less impressive than particular instances, where we are permitted to look into the households and note the form and extent of sacrifice and self-denial, after running on through many years. We once knew such an instance. The story, told by the Revolutionary soldier in extreme age, impressed us with

this indirect cost of the war. Seba Moses was a young tanner and shoe manufacturer of Barkhamsted, Conn. The little money he had was in his business. The hides were in the vats; the leather was in process of manufacture. Though small, his craft was fairly launched and under full canvas when the Revolutionary gale struck him with great force. As the alarm came from Lexington and Concord, he, with other Connecticut men, followed Israel Putnam to Cambridge, in time for Bunker Hill. Though in the thick of the fight, where his comrades were hewn down by the British broadswords and his own life was in the most imminent hazard, he finally came off the field unhurt. Terrible as was the ordeal, he would never have allowed that passage to be torn from his personal record. Even in the nineties, as he recounted it, his soul glowed with unusual ardor. At a later date he was detailed by Washington to the commissary department, where he served with great ability and fidelity to the close of the war. When discharged, his peck of continental money was hardly sufficient to pay his hotel bills on his way home.

Meantime the business at home was in ruins. Nobody had been left to do anything; nobody could be hired to cut a stick of wood or plow a garden. The able-bodied men were in the army; women had to turn their hands to many an outdoor job or leave it undone. The hides were spoiled in the vats; the business had ceased and the young tanner found himself involved in debt. He struggled a few years to recover himself, but the burden was too heavy. To escape imprisonment for debt, he fled to New York and replanted a home in New Lebanon, where he resumed the boot and shoe manufacture, making sale work for the vicinity when the sale method of our day was as yet unknown. He worked hard. After rushing through the day, he often hammered away far into the night. His family worked as hard as himself. By the most amazing industry and economy he succeeded in paying all his Connecticut debts

and at his death left a handsome little property for his family. His executor found several thousand dollars in notes against poor men, which had been suffered to outlaw because he would not oppress them by enforcing collection. The lesson of compassion to the poor had been burned into his soul by his own hard and bitter experiences. In this man we have a pattern. There were thousands of such men in the Revolution, who sacrificed everything for the cause. What came after the war, in the shape of toil, sacrifice, and self-denial with the old soldiers and their families, was often more trying than the things which happened in it. Many of those common men were really heroes, with great courage, endurance, and high purpose. The young tanner, though obliged to leave his Connecticut home, was a handsome contribution to the then frontier town in New York. His example was an inspiration to young men. He was a benediction to the worthy and struggling poor, to whom he never refused to lend and on whom he seldom enforced payment. It was a saying of his that a poor man's note was better than the gold. We say those men lost all; the character they built towers above the heavens. They lost the material; they gained what gold and silver can never buy.

Zion's Herald.

ALWAYS SOME PREJUDICED ONES.—In every country, no matter what its form of government, there is always some prejudice against the living, and sometimes this extends even to the dead. The piece of history I now propose to give you may sound strangely, yet it is true. We all have a deep respect for our Revolutionary sires; we revere their memory. The name of George Washington is precious to us all. He lives in every heart to-day. And why? Because he was a true patriot; because he led our patriotic sires to victory in behalf of liberty and freedom. But do you not know that during the revolution

which secured to us such priceless blessings these patriotic fathers organized a society called the "Cincinnati." Baron Steuben was the first president and George Washington the second. Thus linking patriotic hearts in closer bonds of union. But even they escaped not the shafts of envy. So great was the prejudice against these Revolutionary fathers in some parts of the country, that even after the war was over and liberty won the graves of some of those who had fallen in battle were desecrated. Plowshares turned the turf which rested on the bosoms of fallen heroes, and from the soil enriched by their sacred ashes ruthless avarice reaped a bounteous crop. Are you aware that one State—Rhode Island—passed a law that no man belonging to that organization should hold office in that State? And that Massachusetts also condemned it? And that afterward the pressure was so strong against these acts, the same States repealed them? Such has always been the course of prejudice. It grows without reason or cause even in a land where patriots live and freedom and liberty flourish. And it is the same to-day as in the past.

GEN. JOHN A. LOGAN, DU QUOIN, ILL.

THE PERPETUITY OF THE UNION.—When my eyes shall be turned to behold, for the last time, the sun in heaven, may I not see him shining on the broken and dishonored fragments of a once glorious Union; on States dissevered, discordant, belligerent; on a land rent with civil feuds, or drenched, it may be, in fraternal blood! Let their last feeble and lingering glance, rather, behold the gorgeous ensign of the Republic, now known and honored throughout the earth, still full high advanced, its arms and trophies streaming in their original luster, not a stripe erased or polluted, not a single star obscured, bearing for its motto no such miserable interrogatory as What is all this worth? nor those other words of delusion and folly, Liberty first, and Union afterward, but everywhere, spread all over in characters of living light, blazing on all its

ample folds, as they float over the sea and over the land, and in every wind under the whole heavens, that other sentiment, dear to every true American heart, Liberty and Union, now and forever, one and inseparable !

DANIEL WEBSTER.

LIBERTY A COSTLY BOON.—Tyrants in all ages have sought to exalt and glorify themselves by trampling out the rights of the people, and subjecting them to the merciless sway of despotic will. But the cause of liberty, though crushed and almost hopeless through centuries, has always lived and struggled with whatever of strength it could command against the foes that have been arrayed against it ; and the graves of its victims are scattered in mournful array along the pathway of nations. The bravest and best men of all times have perished in the struggles against tyranny and despotism, and free government has never secured even a feeble existence save at a most fearful cost. The experiment of republican government in our own country is similar to that of all others. Here, however, liberty has won her grandest triumphs. Here freedom is enthroned securely and is the unchallenged boon of every inhabitant. But we contemplate the cost of the victory with mournful and pitying hearts. To secure it the patriots of the Revolution died ; to secure it the hosts who fell in the struggle against the Rebellion were sacrificed.

H. E. HAVENS, SPRINGFIELD, MO.

DISSATISFIED FOREIGNERS SHOULD RETURN HOME.—We have a government strong enough to protect all, but not strong enough to oppress any. We have liberty guarded by law and law made beneficent by liberty. The war has made us a more homogeneous people. There is nothing that binds us together so strongly as common suffering in a common cause. Every permanent political structure has to be cemented with blood. Our adopted citizens from other lands have been more thoroughly Americanized in

sentiment and feeling by the few years of the war than they could have been by a long lifetime of peace.

Let those who hanker after the pomp and vanities of royal courts, whose vitiated tastes crave the leeks and onions and fleshpots of Egypt, talk, as some of them do, of establishing imperialism upon American soil. Liberty can afford to have any cause, however absurd, advocated. But let those degenerate Americans who so passionately long for the stars and spangles and garters, the paraphernalia of courts and the livery of slaves, let them prepare to die in disappointment or emigrate to some foreign shore, where they will be allowed to hide themselves from the contempt of mankind under the shadow of the rotten dynasties and aristocracies which they profess so much to admire. Revolutions do not retrograde. The index finger on the dial plate of destiny will not go back to accommodate such spurious sentiment, or gratify the vanity of a race of sycophants unworthy of their country and their age.

REV. WILLIAM M'KINLEY, WINONA, MINN.

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EMANCIPATION DAY.

Historical.—There have been several days in the history of slavery in various countries which might be designated "Emancipation Days," especially since it was ordained by God that in the year of the Jewish Jubilee the rulers of his people should "proclaim liberty throughout all the land unto all the inhabitants thereof."

An emancipation bill passed both houses of the British parliament August 7, and obtained the royal assent August 28, 1833. This act, while it gave freedom to the slaves throughout all the British colonies, at the same time awarded an indemnification to the slaveholders of one hundred million dollars. Slavery was to cease on August 1, 1834, but the slaves were for a certain time to be apprenticed laborers to their former owners. Objections being raised to the apprenticeship, its duration was shortened and the complete enfranchisement took place in 1838.

The French emancipated their negroes in 1848, and many of the new republics in South America did the same at the time of the revolution, while the Dutch slaves had freedom conferred upon them in 1863. Slavery ceased in Hayti in 1791, its abolition being one of the results of the negro insurrection of that year. A law for the gradual emancipation of slaves was passed in Brazil in 1871; from that date all children born of slave women shall be free, but they are bound to serve the owners of their mothers as apprentices for twenty-one years. In 1874 the British Governor at the Gold Coast in Africa announced that thenceforth no person could be sold as a slave in the protectorate or removed from it for that purpose. Although the Declaration of Independence of the United States asserts that "all men are born free and equal, and possess equal and inalienable rights to life, liberty, and the pursuit of happiness," there were in the colonies that threw off the British yoke several hundred thousand negro slaves—valued at about six hundred thousand dollars—whose condition of slavery was expressly recognized in the Constitution of the United States as ratified in 1788, provision being then made for the rendition of fugitive slaves, a subject to be regulated by the Federal government, but slavery otherwise was to be regulated by the laws of the States wherein it existed. The different positions of the Northern and Southern States regarding slavery combined with other causes to engender that diversity of feeling and interest between North and South out of which arose the Civil War. This irrepressible conflict came to a climax with the election of Abraham Lincoln to

the Presidency, led to the secession of the Southern States, and the bloody four years' war which ended in the limitation of the principle of State sovereignty, and the consolidation of the Union.

At the beginning of the War the people and leaders of the North had not desired to interfere with slavery, but circumstances had been too strong for them. Lincoln had declared that he meant to save the Union as best he could—by preserving slavery, by destroying it, or by destroying part and preserving part of it.

In the course of the War many negroes were emancipated, and on September 22, 1862, Mr. Lincoln issued a proclamation declaring all the negroes of secession masters, who should not have returned to the Union before January, 1863, to be free. This course had been suggested, and the minds of the people prepared for it, by the act of Congress of March 13, 1862, which forbade the employment of military force to return fugitives to slavery; and that of July 16, 1862, authorizing the confiscation of the property of rebels, including slaves under this designation.

Accordingly the following document, which in view of its purposes and effects, must ever hold an important place in the national annals, was issued:

. PROCLAMATION.

Whereas, on the 22d day of September, in the year of our Lord, 1862, a proclamation was issued by the President of the United States, containing, among other things, the following, to wit:

That on the 1st day of January, 1863, all persons held as slaves within any State, or any designated part of a State, the people whereof shall then be in rebellion against the United States, shall be thenceforward and forever free, and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.

That the Executive will on the 1st day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people thereof respectively shall then be in rebellion against the United States, and the fact that any State, or the people thereof, shall on that day be in good faith represented in the Congress of the United States by members chosen thereto at elections wherein a majority of the qualified voters of such State shall have participated, shall, in the absence of strong controverting testimony, be deemed conclusive evidence that such State and the people thereof are not then in rebellion against the United States.

Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as Commander-in-Chief of the army and navy of the United States, in time of actual

armed rebellion against the authority and government of the United States, and as a fit and necessary war measure for repressing said rebellion, do, on this 1st day of January, in the year of our Lord, 1863, and in accordance with my purpose so to do, publicly proclaim for the full period of one hundred days from the day of the first above mentioned order, and designate as the States and parts of States, wherein the people thereof are this day in rebellion against the United States the following, to wit: Arkansas, Texas, Louisiana—except the parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terre Bonne, Lafourche, St. Mary, St. Martin, and Orleans, including the city of New Orleans—Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, except the forty-eight counties designated as West Virginia, also the counties of Berkeley, Accomac, Northampton, Elizabeth City, York, Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth, and which excepted parts are, for the present, left precisely as if this proclamation were not issued.

And by virtue of the power and for the purpose aforesaid, I do order and declare that all persons held as slaves, within said designated States and parts of States, are, and henceforth shall be, free; and that the Executive Government of the United States, including the military and navy authorities thereof, will recognize and maintain the freedom of said persons. And I hereby enjoin upon the people so declared to be free, to abstain from all violence; and I recommend to them that in all cases, when allowed, they labor faithfully for reasonable wages.

And I further declare and make known that such persons of suitable condition will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service.

And upon this, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the City of Washington, this 1st day of January, in the
 • [L. S.] year of our Lord 1863, and of the independence of
 the United States of America the 87th.

ABRAHAM LINCOLN.

By the President :

WILLIAM H. SEWARD, Secretary of State.

The work of emancipation in the United States was completed at the adoption of Article XIII. of the amendments to the Constitution, December 18, 1865, and the reconstruction of the States in rebellion upon that basis.

THE EMANCIPATION PROCLAMATION.

REV. JOSHUA A. BROCKETT.

IN the celebration of the emancipation of the negro from bondage in America, and the importance of the proclamation of emancipation by the negro's friend, the then President of the United States, Abraham Lincoln, and its moral influence upon the life of all nations, and particularly this nation, it were well for us briefly to consider the various circumstances and events leading to emancipation.

I shall therefore discuss the advent of the three classes who first became permanent inhabitants of this country after its discovery by Columbus.

I shall show the attitude of the two dominant classes relative to the problem of individual and human rights; also their motives in entering upon the occupancy of this country. The quest of the world has been and is for liberty.

Because of the unholy desire for power and more rapid accumulation of wealth, the great and more powerful nations have at some period of their existence sought the subjection of their fellows. They have committed the grave mistake of incorporating in legal form the institution of human slavery. It is needless that I should say to you, that America made the mistake of other great nations in fostering the same.

After the discovery of America by Columbus, the fifteenth century witnessed a remarkable awakening of thought and enterprise, caused by the discovery of this country, hitherto unknown to the civilized world. Since the first civilized settlement in America there have been three distinct elements in America's population, exclusive of that class included under the term of modern emigrants.

Europe in the seventeenth century began to form associations for the purpose of establishing commercial colonies in

America. The first of those companies was the London Company, which was chartered by King James I. in 1606. This company sent out the next year a band of emigrants, who established the first permanent English settlement on the banks of the James River, in Virginia. The government of Virginia was first vested in a council appointed by the king. But after a number of changes the colony was given the right of self-government, and a house of burgesses, chosen by the people, was established. That was the first representative body of modern times in America, and held its first session on the 19th of June, 1619, or twelve years after the advent of the colonists into this country. Two months later, in the month of August, that company of Virginia colonists received their first shipload of negro slaves.

A second settlement of an entirely different nature, by the Pilgrim Fathers, a band of Puritan exiles from England, who had first sought refuge from English oppression in Holland, was made at Plymouth, Massachusetts, on the 21st of December, 1620. They had no kingly authority, nor the power of any nation to support them; but, with undaunted faith in God and the justice of their cause, they acted under their own authority. Before landing, however, upon American soil, in contradistinction to the Virginia colonists, they organized their government in the cabin of their ship, the *Mayflower*. Their civil system was from the commencement thoroughly republican. Thus it can be readily seen that the two first settlements were entirely different in their form of government, in their object of colonization, and in their origin.

The Pilgrims fled from the home of their birth to escape spiritual oppression and bondage; while, on the other hand, the first colonists toiled on, willingly submitting to the yoke of royal tyranny until given the right of self-government. Hence, the Pilgrims who fled oppression abhorred the same; while, on the other hand, those who had consented to royal oppression, when once freed, or at the first oppor-

tunity, imitated their masters and enslaved others. Like their fathers, the descendants from those two classes have always been divided, to a greater or less degree, on the question of human rights and human slavery. Notwithstanding that slavery once existed in a modified form in various Northern States, the North has always exhibited a decided opposition to the course:

In the year 1820, the territory of Missouri presented its petition to Congress for admission as a State, with a constitution sanctioning slavery; but there was a general determination on the part of the free States to oppose the admission of another slave-holding State. This was the first decisive move toward America's red rubicon. The Southern members of Congress, however, insisted that Missouri had a right to choose her own institutions, and threatened to withdraw from the Union if that right was denied her by refusing the territory admission into the Union.

A bitter contest with regard to slavery now developed itself between the two sections of the Union. That contest continued until Henry Clay presented that series of measures known as the Missouri Compromise. Thus the question of slavery lay dormant under the conditions of those measures for thirty years. But in the fall of the year 1848, upon the election of Zachary Taylor of Louisiana, by the Whig party, the slavery question again presented itself in a most aggravated form. At that time both the enemies and friends of slavery had grown more powerful since the temporary settlement in 1820. At that time, also, a strong anti-slavery society had grown up in the North, which was determined to oppose the extension of slavery beyond its then existing limits.

In the Presidential election of 1860 there were four parties in the field, claiming the support of the people. The vital issue in that campaign was the question of slavery in the territories. The Republican party had as their candidate in that campaign, Abraham Lincoln. The

Democratic party was divided into two factions. The fourth party was the Constitutional Union party. The contest was bitter beyond all precedent. It resulted in the election of Abraham Lincoln to the Presidency of the Union.

Prior to the election, the threat of withdrawal from the Union by the South was repeated ; and after the election of Abraham Lincoln was ascertained to be a fact beyond dispute, the Legislature of South Carolina summoned a convention of the people on the 17th of December, 1860, adopted articles of secession, and withdrew that State from the Union on the 20th day of December, after which the following-named States seceded in the order given : Mississippi, Florida, Alabama, Georgia, Louisiana, and Texas. Thus, in the midst of national turmoil and on the verge of a grim and desolating war, the Republican nominee came into office. History once again repeated itself after centuries, and gave to the world a second Moses.

In the guidance, control, and saving the ship of state from total wreck among the rocks of secession and breakers of rebellion, never was there a greater task given to mortal stewardship. In connection with this I here quote a statement from Mr. Lincoln's address to the lower house of New Jersey, while *en route* for the inaugural ceremonies at Washington. Said the President-elect :

"I shall endeavor to take the ground I deem most just to the North, East, West, the South, and the whole country. Received as I am by the members of a legislature, the majority of whom do not agree with me in political sentiments, I trust that I may have their assistance in piloting the ship of state through this voyage, surrounded by perils as it is, for if it should suffer wreck now there will be no pilot ever needed for another voyage."

But, as the storm-dipping eagle nurtures her eaglets amid the thunder-scarred crags and peaks of the loftiest mountains, and teaches them to float with joy on the lightning-torn bosom of the blackest storm, so had the Almighty,

while the storms of war's horrors were marshaling their forces of awful wrath, raised up the man of liberty amid the majestic forests of a Western home. Like ancient Israel, the prayers, tears, and groans of mothers and sisters had gone up a pitiful memorial to God. And when the thunders of cannon, on land and sea, began to shock the continent with their fearful din, forth came the choice of God—the man of liberty.

Notwithstanding that various official mistakes were made in the commencement of his administration, never has there a greater man graced American soil, nor the whole circumference of God's footstool, than Abraham Lincoln.

Pause for a moment and reflect upon his position as the ruler of a divided nation.

Aye, well might the powers of the world look in perplexed amazement as he assumed the duties of state, with an army posted on the distant Indian frontier numbering but sixteen thousand, and most of the serviceable war vessels in foreign waters.

Fort Sumter was fired upon on April 12, 1861.

Then it was that the call was made for seventy-five thousand troops. The war was on.

Virginia, on April 17, Arkansas, North Carolina, and Tennessee now seceded—the eagles of North and South hastened to battle.

The South was belted with the fiery girdle of Northern wrath; but in it lay the salvation of the republic and the solution of a question the principle of which rested upon the acknowledgment of the fatherhood of God and the brotherhood of man.

Never has Heaven looked upon, nor have the powers of earth engaged in, a conflict based on the one side upon principles more human, on the other so dark and sinister, as was the late war.

But soon from the scene of conflict went back trains bearing the dead and dying. The dead sons of the North told the story of defeat and humiliation to Union arms.

Against the gleaming horizon of a Southern sky the galaxy of Southern officers were silhouetted like a constellation of stars of the first magnitude.

The folly of supposing that all the bravery belonged to the North was fully demonstrated. Then it was that Northern matrons brought the powers of their judgment, unfettered by the excitement of battle, to the aid of the Union. Garrison, Sumner, and Phillips thundered in behalf of the slave. Whittier, the Quaker poet, sang the songs of emancipation. The united voices of the Hutchinson family caused thousands to labor in behalf of the bondmen ; while the mantle of inspiration fell upon the negro poet, Hortore of North Carolina, and he sang :

Come, melting pity, from afar,
And break this vast, enormous bar
Between a wretch and thee.

Purchase a few short days of time,
And bid a vassal soar sublime
On wings of liberty.

Thus, while fresh troops came to the front, with them came the lion of the Federal troops out of the West, a mystery in his silence, but grim in purpose—the immortal Grant. Victory perched upon his banners, and, in the midst of joy, on January 1, 1863, went forth the decree of emancipation, the proclamation of which startled the world with its just magnanimity and challenged the admiration of an onlooking universe. Five millions of people, helpless, worse than poor because of their ignorance, made the air resonant with their songs of praise.

Along the dusty turnpikes men, women, and children journeyed with joy—but where?

The world's history does not furnish a parallel case. But with undaunted courage they faced the world, wrested from the field its stores, and, under the star of nominal liberty, they are marching on to-day to a higher destiny

and to an exalted plane of heroic endeavor undreamed of by their liberator.

The years past have enabled us to give to the civilizing agencies of the country a just proportion of skilled mechanics, contractors, farmers, merchants, successful journalists, physicians, and eminent lawyers. These, with their accumulations, are the personal accessories of an advanced civilization.

To have succeeded in the years that are past is not enough ; but to be more successful in the future should be our constant aim.

The successes referred to have been achieved by sternest efforts, oftentimes amid harsh injustice and cruel oppression on the part of a grosser element of the white race. But I do not, I cannot, believe that the violation of the majesty of State and national law, by the frequent lynching of negroes, is indorsed by the more cultured and respectable of our white friends. Nay, they realize that such crimes carry within themselves the germs of self-destruction.

These crimes place an indictment upon the loyalty of the State to the national constitution, so long as they are allowed to pass unnoticed by the administration ; and it is impossible for either white or colored, who desire the highest good for our State, to longer tolerate these ungodly proceedings, which can only be denominated an agreement with death and a covenant with hell.

It is a fact, believed the world over, that a dominant characteristic of all Americans is a love of fair play. But the treatment which the negro has received in the past decade, at the hands of our friends, does not confirm this opinion. On the contrary, it is too true, in many instances, that even the right to life is denied.

I come to plead naught of the question which has proved such a hideous nightmare—social equality. As there ever will be different grades and circles of social existence, there never can, nay, nor never will be, absolute social equality in this or any land ; and as a race we deprecate any

attempt to nullify or abridge this unwritten law of the ages.

But, inasmuch as the Almighty has created his children of various hues, I plead again, that if one of these children be cast in an image of pearl, another in the image of ebony, another in the image of bronze, if their work be meritorious, then should they receive social and public recognition for their work's sake. Those works demonstrate beyond all cavil that the souls enshrined within those caskets emanate from the same divine source and partake of the same indefinable essence of infinitude. White men, grant these rights to us; and in return we renew our pledge, that should the devastating flames seize with hot hand your homes or stores, the brawn of black hands and the loyalty of true hearts will assist in their subjection. Should the dread breath of pestilence visit our cities and towns, we pledge the skill of our physicians in common with yours, and the affectionate care of our mothers to nurture your sick and swathe your dead.

We declare that we will spring with loyalty to-day, as in the past, to protect the sanctity of your home and the virtue of your wives and daughters. Will you keep hands off of ours? Let these and other similar duties be performed, each toward the other, and it is my prophecy, the return of each anniversary of the Emancipation Day will be hailed with greatly increased joy by both black and white. The lessons of the hour are, therefore, how to live and adjust ourselves (both races) to changing times and conditions, how to strangle and utterly destroy the black incubus of lynch law, so that our lands shall be made more productive and our people more God-fearing and better. Solve these questions, and, notwithstanding that we rejoice in the present prosperity of our State, I predict a brighter day, a more golden prosperity.

As the children of light come trooping up the eastern sky, and, with rosy fingers, fold back the curtains of dawn; as Aurora, with flaming cheeks, rolls in her fiery chariot up

through the gates of day, and bathes all nature with a flood of light, so is the present prosperity of our State and its citizens but the dawn of a brighter day in future enterprises. These blessings must we attribute unto God, through the efficiency and patriotism and faithfulness of his steward and our liberator, Abraham Lincoln. Of his greatness, future generations shall speak more clearly than we. In him, we know, were blended the chivalry of Southern cavaliers and the virtues of Northern Puritans, with a manliness and individuality surpassing both. From the hovering clouds, clothed with splendor, capped with glory upon glory, looks the spirit of our martyr friend to-day, side by side with Moses, the emancipator of Israel, with Pericles of Greece, with Cromwell of England. But infinitely above these and the gods of ancient lore is the spirit of our friend, because, not for his own, but a different race, he offered up his life.

Let this day be to us as sacred as was the night of the Passover to ancient Israel. Let the anthems of your praise ring out with joyous liberty until the glad sound shall be caught up by the hoary heights of the western mountains—"Lincoln and freedom!" By the mountains let the electric words be hurled down to the embattled hills—thence, down to the lowlands, through the shaded aisles of dark-plumed forests, until the skies shall catch the glad sound—"Lincoln, beyond the stars, and freedom inseparable now and forever." Thus, hurled from glory to glory, and from age to age, shall these words pass on until the unsightly piece of ebony, quarried from the depths of slavery's pit, shall prove a priceless jewel gleaming in the diadem of humanity.

A. M. E. Review.

FREEDOM'S NATAL DAY—WHAT HAS BEEN ACHIEVED AND WHAT REMAINS TO BE DONE.*

THROUGH fire and blood freedom and citizenship came to us. The conflict was waged for the preservation of the Union, but back of all of that were the prayers, the tears, and the heart throbs of the millions in the bonds of chattel slavery. We stand to-day in the presence of the American people, and with uncovered heads before the statue of Abraham Lincoln to celebrate the emancipation from slavery in the District of Columbia. This occasion should be a suggestive one to us. We should realize that awful grandeur in the responsibility of American citizenship, and we should read our duty on the starry firmament of the old flag. This is our country, our home. We know no cause but the American cause ; no flag but the American flag ! Let others appeal to England and the nations of the earth, but our appeal is to the American people and to their sense of fair play.

It is a fact well known to history that no race of people has ever had full and equal justice accorded them when the law has been administered wholly by another race. Especially is this true when that other race is in any way antagonistic to them. Legislative enactments amount to nothing before a hostile court. All of the reconstruction measures have been swept away like chaff before the wind, Not by legislative enactments, however, but by judicial mandate. Only the XIII., XIV., and XV. amendments to the Constitution now remain as monuments of legislation growing out of the results of the late Civil War, and these are in part a unity.

Keeping our faces turned to the future we must take sides upon the questions which present themselves to the American people. We must understand so as to handle intelligently the questions of "finance," of "land," and

* From Anniversary Address in Washington, D. C., by Jesse Lawson.

"labor," for as we help to solve these questions our own race problem will disappear and be forgotten. The pressing needs of the race at the present time are business education and industrial opportunity. The one we must attain, the other we must make.

THE FUTURE OF THE NEGRO.

THE great colored population is largely confined to the seven Southern States lying below a line drawn from the northern border of Delaware to the northeastern corner of Kansas and south to the Gulf of Mexico. There are now over six millions of black men in the country; nearly four millions in the Atlantic and Gulf States; and, according to the present laws of increase, although every year conditions are becoming more favorable for this hitherto oppressed people, they will reach in 1920 nearly fifteen millions, and by the opening of the next century from now—1984—they will have increased to the enormous population of about one hundred and twenty millions—over three times the present census of the country. The present white population of this lower tier of States is about four millions. According to the estimated laws of increase, in 1984 it will only have reached some thirty millions—about one-fourth of the negro population at that time.

The States where the colored people now live—and they have a strong attachment to their homes—are adapted to them every way, as to climate, forms of labor, and opportunities to secure subsistence. There is little tendency to migrate to other States, except farther South, or to a foreign country. Under the terrors of a Ku-Klux persecution and the absolute impossibility of securing defense or justice from the courts, a few thousands found their way, some years since, into Kansas and the surrounding States. But the sufferings of the flight, and the hard fortunes that followed attempts to enter upon new forms of industry in a harsher climate, with the partial mitigation of the abuses

experienced in their old homes, soon put a stop to this hegira. It is a somewhat singular fact that the colored man, now that the gates are wide open, does not seem to hasten to the North as during the period of his bondage. He is not pushing into our cities to compete, with the foreign emigration pouring in upon us, for opportunities for labor. In the great call for female servants we are still left to Ireland, the Scandinavians, and our Canadian neighbors. It has been discovered that our climate is too harsh for them, and they readily sink into consumption under it. They are the children of the sun, and take readily to the cultivation of the products of a warmer zone. There will always be enterprising young people of both sexes who will push out from their homes, seek Northern schools, opportunities for making their fortunes, and will make their homes in this part of the country and on the other side of the Atlantic ; but the great body will remain in their native States. Frederick Douglass well says, referring to the fact : "Dust will fly, but the earth will remain."

It is much more likely that the wealthier portion of the white population will, as the years roll on, change their homes. The men that work will ultimately possess the property. It will be slow work, but whether the National Government bestows its millions to destroy this perilous illiteracy of the South, or not, the black men will be gradually educated and elevated. Their schools will be rapidly increased. Already they are enjoying a better trained ministry. They are making money and building for themselves decent residences. Their elevation is inevitable. Money will demand and command civilizing and cultivating appliances. Wealth, education, and culture will necessarily enforce respect.

Contrary to the opinion of Dr. Stevens, Professor Greener of Harvard University, a Harvard graduate, wearing himself Saxon features, and of a light shade of color, and others with him, do not believe the races will largely intermarry. In their estimation the present mulatto

—the terrible symbol of the moral corruption of slavery—will gradually die out. The educated negro will be as little disposed to marry out of his color as the white. There will be exceptions, especially among the ignorant and vicious, and there will be fewer instances among the cultivated, where high intellectual qualities will trample under foot all race peculiarities. But these instances, with the increase of mental development and training, will become rarer. The black man will not be faded out by miscegenation. The fate of the Indian, and the supposed fate of all weaker races in the presence of the stronger, will not be the fortune of the American negro. He has his great defense already in his hand. He is the peer at the ballot-box and in the courts of his white fellow-citizen. For the present, through his ignorance, he is made his tool, or is wronged out of his rights. He may make merchandise of his right of suffrage for a while; but it is his, and every year he will come to have a higher conception of its significance. In the competition of parties his natural and acquired rights will be respected. As he becomes sufficiently educated to understand his position and the power his numbers give him, there may be more danger of his crowding the white man in the Gulf States than of his being crowded himself. His color, simply as color, is no offense at the South. The white children have been brought up on dusky bosoms and love them. It is caste that alone creates an offense, and this is unchristian and must die out, as will every other indignity to humanity and to God. The black man, wearing his unfaded and God-given badge of race, equally cultivated, equally rich and self-possessed, will live beside his white neighbor and enjoy the opportunities and bounties of a common heaven equally with his Saxon fellow-citizen, both alike unconscious of the different livery each one wears. This condition of things is seen in all portions of Europe, and will, ere long, be witnessed on American soil.

North American Review.

THE PROGRESS OF THE FRANCHISE.

HENRY WARD BEECHER.

LET me call your attention to some of the elements of growth that have taken place in this nation. I was one of those whose courage never failed except in spots. Before the War I did have some dark days, in which I felt as though this nation was going to be raised up merely to be the manure of some after nation, being plowed under. It seemed to me as though all the avenues of power were in the hands of despotism ; as though a great part of humanity was trodden under foot ; as though every element that could secure to despotism a continuance of its power had been seized and sealed ; and I did not see any way out—God forgive me ; but those very steps which made the power and despotism of slavery dangerous were in the end its remedy and its destruction.

In the beginning of our history no man could vote who was not a member of the church ; and, by the way, the deacons, to relieve the church members from the trouble of calling at the ballot-boxes, took their hats and went around and collected the votes from house to house ; but deacons in those days were trustworthy. After a little a man was allowed to vote, though he did not belong to the church, if he was a white man and owned property to a certain amount, and that was the first step in augmentation of suffrage and the widening of its distribution.

After a time it became necessary to knock down even that exception. Franklin labored with might and main to this end, and employed that significant argument : “ If a man may not vote unless he is a property-holder to the amount of one hundred dollars, and he owns an ass that is worth just a hundred dollars, and to-day the ass is well and the man votes, but to-morrow the ass dies, and he cannot vote—which votes, the ass or the man ? ” The property qualification disappeared before the democratic wave, which washed it all away.

Then came the question of foreigners' voting. They were not allowed to vote except upon long probation. Like many of your fences, one rail after another fell down, until the fence that at first was so high that it could not be jumped, became so low that anything could jump it that wanted to ; and in New York now they jump it quite easily. But the day is coming, and I hope very soon, when this pretense of limitation will itself be taken away, and every man that means in good faith to settle here shall have it proclaimed to him, the moment he stands here, " You are not to partake of the protection of our laws without bearing your own personal responsibility for the execution of those laws." I would make every man vote the moment he touches the soil of this country.

The next step to this was the admission of the colored man to the franchise. This was the boldest thing that ever was done. It is said that it was a war measure. It was necessarily so connected with the War as to come under that general designation ; and I aver that no land ever, even in war, did so brave and bold a thing as to take from the plantation a million black men who could not read the Constitution or the spelling-book, and who could hardly tell one hand from the other, and permit them to vote, in the sublime faith that liberty, which makes a man competent to vote, would render him fit to discharge the duties of the voter. And I beg to say, as I am bound to say, that when this one million unwashed black men came to vote, though much disturbance occurred—as much disturbance always occurs upon great changes—they proved themselves worthy of the trust that had been confided to them. Before emancipation the black man was the most docile laborer that the world ever saw. During the War, when he knew that his liberty was the gage, when he knew the battle was to decide whether he should or should not be free, although the country for hundreds of miles was stripped bare of able-bodied white men, and though property and the lives of the women and children were at the mercy of

the slave, there never was an instance of arson, or assassination, or rapine, or conspiracy, and there never was an uprising. They stood still, conscious of their power, and said, "We will see what God will do for us." Such a history has no parallel. And since they began to vote, I beg leave to say, in closing this subject, that they have voted just as wisely and patriotically as there late masters did before the emancipation.

And now there is but one step more. We permit the lame, the halt, and the blind to go to the ballot-box; we permit the foreigner and the black man, the slave and the freeman, to partake of suffrage; there is but one thing left out: and that is the mother that taught us, and the wife that is thought worthy to walk side by side with us. It is woman that is put lower than the slave—lower than the ignorant foreigner. She is put among the paupers and the insane whom the law will not allow to vote. But the days are numbered in which this exclusion can take place.

PEEKSKILL, N. Y.

WASHINGTON AND LINCOLN'S PART IN EMANCIPATION.

DR. GEORGE T. ALLEN.

IN the struggle of 1776 the name of Washington was hailed as the synonym of all that was grand and patriotic in humanity; while that of Benedict Arnold fell on loathing ears as the quintessence of all that was disloyal and groveling. Then the whole nation believed that our country could never again be cursed by the birth and life in it of another such political *lusus naturæ*; but within twelve months from July, 1860, the whole country was corrupt with worse traitors than Benedict Arnold or Aaron Burr. When Arnold turned Tory, and stole the mantle of Judas Iscariot to serve George III. and the devil in, our ancestors were simply experimenting in the principles of civil liberty; their civil and political status was then a shadow,

not a reality. No man then living could declare they would succeed in casting off the yoke of England, and driving the British soldiery and Hessian mercenaries from the land ; nor could human wisdom then predict that final success with them would secure to the people national and constitutional liberty, or perpetuate in the New the despotisms of the Old World. In those days of political darkness Arnold turned traitor, fell from his high estate, and was, " like Judas, damned to everlasting fame," and

Sank to the vile dust from which he sprung,
Unwept, unhonored, and unsung,

and patriotism and liberty everywhere this day prolongs the loud " Amen ! " The traitors of 1861 rebelled when the work of 1776 had incubated and become a living reality, and God had breathed into it the spirit of national immortality—when the Union had advanced nearly a century upon the most glorious mission ever sanctified to a people, during which it had been the hope of oppressed humanity everywhere, and a beacon-light in the path of civil and religious progress and of human liberty to all the nations of the earth. President Lincoln, with unexampled success, labored manfully through more cares and responsibilities than ever beset any other man in America. God gifted him with peculiar faculties befitting the particular crisis of his presidency, and his name will be transmitted to posterity as gloriously as any that honors the pages of history. None but the Saviour of man has had a more important mission on earth, or filled his destiny better, than Abraham Lincoln. If there be anything in foreordination, God predestinated him before the foundation of the world to be the savior of our country, and *then* laid aside the materials for his composition until the time arrived for his advent among the sons of men. To my mind his character is as noble, his patriotism as lofty, and his mission as grand as Washington's, and his name will descend through all time as sacred in the memory of every true American. After the

clouds of the late Rebellion and the smoke of battle will have passed away before the rising sunshine of national unity, the ashes of Washington and Lincoln will, in the minds of their countrymen, be mingled and consecrated in the same urn, their histories recorded on the same tablet, and their spirits associated in the same blessed eternity.

Abraham Lincoln's name is now as immortal as if Gabriel had dipped his fingers in the sunbeam, and written it in letters of living light across the cerulean arch of heaven. There are miracles of war as well as of peace. In so wide a land as ours, longitudinally as well as latitudinally, with all its diversities of climate, interests, and prejudices, some have fancied the ties that bound the States in one a mere rope of sand ; but the attack, even of a domestic foe, on our flag drew from the avocations of peace five hundred thousand armed patriots into the field with all the implements of warfare.

At the close of the Rebellion the nation was summoned to witness the mingling of the blood of our noblest patriot, Abraham Lincoln, with that of all the immortal victims who had preceded him through mortal struggle and agonies to an eternal oasis of glory. Over the grave of slavery the world now consecrates the mingled sacrifice—a sacred ovation to liberty.

How sleep the brave who sink to rest,
By all their country's wishes blest !
When Spring, with dewy fingers cold,
Returns to deck their hallowed mold,
She there shall dress a sweeter sod
Than Fancy's feet have ever trod.
By fairy hands their knell is rung ;
By forms unseen their dirge is sung ;
There Honor comes, a pilgrim gray,
To bless the turf that wraps their clay,
And Freedom shall awhile repair,
To dwell, a weeping hermit, there,

THE RESULTS ACHIEVED BY THE SOLDIERS
AND SAILORS.

E. E. WILLIAMSON.

THE great results which were achieved by our soldiers and sailors can hardly be calculated or appreciated. As an incident of the strife, four millions of human beings became free. Those whom God in his mysterious providence has caused to come into being with a darker color than our own were ushered into the broad sunlight of American freedom. The institution which had been the "bone of contention" between the various sections of our country for nearly two hundred and fifty years, which had neutralized the Declaration of Independence which Jefferson drew with his own hand, which had culminated in the Rebellion, perished by its own act. The Dred Scott decision and the fugitive slave laws vanished with the barbarous code.

Horace Mann, who once occupied the position which was made vacant by the death of that illustrious man John Quincy Adams, said on one occasion, "Is Massachusetts any more worth living in than it was?" Is there to be a time when I can speak of it without blushing? But to-day, Massachusetts, and the whole of the American republic, from the border of Maine to the Pacific slopes, and from the Lakes to the Gulf, stand upon the immutable and everlasting principles of equal and exact justice. The days of unrequited labor are numbered with the past. Fugitive slave laws are only remembered as relics of that barbarism which John Wesley pronounced "the sum of all villainies," and whose knowledge of its blighting effects was matured by his travels in Georgia and the Carolinas.

If Horace Mann could speak to us at this hour, he would say that Massachusetts is worth living in ; that the nation has entered on a new era of enlightenment, because efforts were made to establish a confederacy whose corner stone should be slavery ; and because the heroism of the soldiers

and sailors, at whose graves we bow on this day of consecration, fought and bled that the wicked scheme might not be consummated. Not only does the American continent feel the quickening power of this great achievement, but the Old World, the land of Wilberforce, of Father Mathew and Schiller, of Lafayette, and those great minds which lightened and alleviated the despotism of other days, have received an impetus, the beneficence of which will be lasting as the world itself.

MARBLEHEAD, MASS.

THE RIGHTS OF THE NEGRO.

JOHN SWINTON.

“WHAT shall we do with the negro?” Shall we not help him to yet advance along the lines of freedom, education, industry, and prosperity upon which he has been steadily advancing for a century? He has grown, he is growing, he will grow through the years, if the right of growth be not denied him.

When I recall the negro as I knew him during the existence of slavery, in the Carolinas, in the States of the Gulf, and in those along the Mississippi—when I behold the improvement that has been brought about in his being and condition since his liberation—I feel bound to say that he is doing as well as could be expected, and to express the opinion that he will do yet better under a larger liberty. He has been transformed within a generation, and the work of transformation will go on steadily, if it be not impeded.

“What shall we do with him?” I see no reason to believe that he will go to Liberia, or to Mexico, to British Honduras, or to any other country beyond that of his nativity. Yet if I were of his race I would fly from any part of the South in which the franchises of mankind cannot be enjoyed.

It is grievous to know that the negro does not possess his natural or his constitutional rights in some of the Southern States. It is inexpressibly horrifying to me, as a Christian or as a believer in the commonwealth, to read the ever-recurring reports of the torturing and lynching of colored people in sundry States of the South. But of these wrongs I speak not here.

The very best thing we can do for the black man, or for the white, is to strive with all our might to promote and secure the establishment of his inalienable rights.

THE RELIGION OF THE NEGROES.

P. PASTOR HOOD.

ONE of the great redeeming features of the negro race is their firm belief in what might be called the cardinal doctrines of Christianity, and we are free to say that in none of their errors do they go to the extent of the blind adherents to Romanism, even among the more enlightened Papists. He may act sometimes by his loud boisterousness as if he thought God was asleep or gone on a journey, but he always believes he has the right to approach him for himself. Where among the negro religionists will you find any false theology which offers a prayer for the dead, or the belief in a purgatory, or anything that questions the completeness of the Holy Scriptures? In all the negro superstition and ignorance you will find no parallel for such unsound and unscriptural tenets as are held by the most ignorant Papists in Roman Catholic countries. In what condition are these most ignorant Papists of other countries found? Many of them desperadoes, beggars, highwaymen, and in this country they form the most dangerous elements of society, and much of this condition is the result of such belief as we have quoted. The negro believes implicitly in the Bible, and consequently in a personal God and a real devil, and a hell (not a sheol nor a hades), and a heaven,

flowing with milk and honey. He has an absolute faith in a personal Saviour who, only, has power on earth to forgive sin, and in a Holy Spirit upon whom he relies as the witness with his spirit that he is a child of God.

The only written theology of the negro is found in the plantation melodies ; what are they but the plaintive strains of weeping faith which came from hearts in vital union with God ?

Whence that yearning desire of the race found everywhere, to become more thoroughly acquainted with the Word of God—that superstitious reverence for everything divine, and that unswerving faith that made us bear with patience our sorrows, and for two hundred years call only on God, till we stand before the world as a living example of fortitude and endurance. Whence this patience ? It must be attributed to something higher than fear. But do these beliefs produce the practical effects commensurate with the tenacity with which they are held ? No, but they produce effects far beyond Romanism or Buddhism, and the errors are far less destructive.

In all these ignorant communities you find a class of people striving hard to stem the current of immorality. During the darkest days of slavery on every plantation there were Christian negroes who could be trusted anywhere and with anything, so much so that when the war came their masters felt free to go to the front and leave their treasures, their wives, their daughters and helpless children in the absolute care and protection of these negroes, and their trust was not betrayed. To-day you will find in these black belts the most honorable marriages, and the tie in many cases sacredly kept, churches disciplining members for immoralities, and ministers, ignorant men, giving their trumpet no uncertain sound upon these great principles.

It would not be better if we were given over to some form of idolatry. The thousands who have died with an unshaken faith in Christ disprove this ; the fortitude and

patience with which we have borne what no other people have, with even our erroneous Christian beliefs as our only staff, disprove it; and the thousands of old negroes to-day who see they must perish in their present condition, but from the little light they have are striving every way they know to give their children a clearer idea of the truth, disprove it.

It is not enough to come in contact with the negro as the owner of a plantation to form an idea of his religion. I have gone from church to church in this black belt as an humble missionary of the Lord Jesus Christ, and come in contact with my people as the tutor of their children in day and Sabbath school, and my experience has been that of many other negro missionaries, my people have hailed us as messengers of light.

Presbyterian Journal.

THE ABOLITION OF SLAVERY.

H. W. BEECHER.

DEADLY doctrines have been purged away in blood. The subtle poison of secession was a perpetual threat of revolution. The sword has ended that danger. That which reason had affirmed as a philosopher the people have settled as a fact. Theory pronounces, "There can be no permanent government where each integral particle has liberty to fly off." Who would venture upon a voyage on a ship each plank and timber of which might withdraw at its pleasure? But the people have reasoned by the logic of the sword and of the ballot, and they have declared that States are inseparable parts of national government. They are not sovereign. State *rights* remain; but *sovereignty* is a right higher than all others; and that has been made into a common stock for the benefit of all. All further agitation is ended. This element must be cast out of our political problems. Henceforth that poison will not rankle in the blood. . .

The South, no longer a land of plantations, but of farms, no longer tilled by slaves, but by freemen, will find no hindrance to the spread of education. Schools will multiply. Books and papers will spread. Churches will bless every hamlet. There is a good day coming for the South. Through darkness and tears and blood she has sought it. It has been an unconscious *Via Dolorosa*. But, in the end, it will be worth all it has cost. Her institutions before were deadly. She nourished death in her bosom. The greater her secular prosperity the more sure was her ruin. Every year of delay but made the change more terrible. Now, by an earthquake, the evil is shaken down. Her own historians in a better day shall write that from that day the sword cut off the cancer she began to find her health. . .

And, since free labor is inevitable, will you have it in its worst form or its best? Shall it be ignorant, impertinent, indolent? or shall it be educated, self-respecting, moral, and self-supporting? Will you have men as drudges, or will you have them as citizens? Since they have vindicated the government, and cemented its foundation stones with their blood, may they not offer the tribute of their support to maintain its laws and its policy? It is better for religion, it is better for political integrity, it is better for industry, it is better for *money*—if you will have that ground motive—that you should educate the black man; and, by education, make him a citizen. They who refuse education to a black man would turn the South into a vast poorhouse, and labor into a pendulum, necessity vibrating between poverty and indolence.

EMANCIPATION DAY.

WM. M. EVARTS.

THE immense social and political forces which the existence of slavery in this country and the invincible repugnance to it of the vital principles of our state together generated have had their play upon the passions and the

interests of this people, have formed the basis of parties, divided sects, agitated and invigorated the popular mind, inspired the eloquence, inflamed the zeal, informed the understandings, and fired the hearts of three generations. At last the dread debate escaped all bounds of reason, and the nation in arms solved, by the appeal of war, what was too hard for civil wisdom. With our territory unmutilated, our constitution uncorrupted, a united people, in the last years of the century, crowns with new glory the immortal truths of the Declaration of Independence by the emancipation of a race.

FREEDOM'S HOLY CAUSE.

MR. E. W. HAYES.

LINCOLN, who for four long years with noble courage steered the ship of state over a raging sea ; whose eye was ever watchful when dangers thickened round, and his hand steady on the helm when the night was darkest and the tempest roared—to him the bondman ever looked with confidence and hope. Just when the ship had reached the haven where Peace stood smiling on the shore then he was stricken down by treason's foulest blow. He died for Freedom's holy cause,

That cause for which we wave the sword on high,
And swear with her to live, for her to die.

BUNKER HILL, ILL.

A PEOPLE EMANCIPATED BY DEFEAT.

H. W. GRADY, ATLANTA, GA., BEFORE THE NEW ENGLAND
SOCIETY, NEW YORK.

THE shackles that had held the South in narrow limitations fell forever when the shackles of the negro slave were broken. Under the old régime the negroes were slaves to the South, the South was a slave to the system. Thus was

gathered in the hands of a splendid and chivalric oligarchy the substance that should have been diffused among the people, as the rich blood is gathered at the heart, filling that with affluent rapture, but leaving the body chill and colorless.

The old South rested everything on slavery and agriculture, unconscious that these could neither give nor maintain healthy growth. The new South presents a perfect democracy, the oligarchs leading into the popular movement—a social system compact and closely knitted, less splendid on the surface, but stronger at the core—a hundred farms for every plantation, fifty homes for every palace, and a diversified industry that meets the complex needs of this complex age.

The new South is enamored of her new work. Her soul is stirred with the breath of a new life. The light of a grander day is falling fair on her face. She is thrilling, sir, with the consciousness of growing power and prosperity. As she stands full-statured and equal among the peoples of the earth, breathing the keen air and looking out upon an expanding horizon, she understands that her emancipation came because in the inscrutable wisdom of God her honest purpose was crossed and her brave armies were beaten. This is said in no spirit of time-serving and apology. I should be unjust to the South if I did not make this plain in this presence. The South has nothing to take back; nothing for which she has excuses to make. In my native town of Athens is a monument that crowns its central hills—a plain white shaft. Deep cut into its shining sides is a name dear to me above the names of men, that of a brave and simple man who died in brave and simple faith. Not for all the glories of New England from Plymouth Rock all the way would I exchange the heritage he left me in his patriot's death. To the foot of that shaft I shall send my children's children to reverence him who ennobled their name with his heroic blood. But, sir, speaking from the shadow of that memory, which I honor as I do nothing else

on earth, I say that the cause in which he suffered and for which he gave his life was adjudged by higher and fuller wisdom than his or mine, and I am glad that the omniscient God held the balance of battle in his almighty hand and that the American Union was saved from the wreck of war.

This message comes to you from consecrated ground. Every foot of the soil about the city in which I live is sacred as a battleground of the republic. Every hill that invests it is hallowed to you by the blood of your brothers who died for your victory, and doubly hallowed to us by the blood of those who died hopeless, but undaunted in defeat—sacred soil to all of us—rich with memories that make us purer and stronger and better—silent but stanch witness in its rich desolation of the matchless valor of American hearts and the deathless glory of American arms—speaking and eloquent witness in its white peace and prosperity to the indissoluble Union of American States and the imperishable brotherhood of the American people.

What answer has New England to this message? Will she permit the prejudice of war to remain in the hearts of the conquerors when it has died in the hearts of the conquered? Will she transmit this prejudice to the next generation, that in hearts which never felt the generous ardor of conflict it may perpetuate itself? Will she withhold, save in strained courtesy, the hand which straight from his soldier's heart Grant offered to Lee at Appomattox? Will she make the vision of a restored and happy people, which gathered above the couch of your dying captain, filling his heart with peace, touching his lips with praise, and glorifying his path to the grave—will she make this vision on which the last sigh of his expiring soul breathed a benediction, or cheat or delusion? If she does the South, never abject in asking for comradeship, must accept with dignity its refusal. But if she does not refuse to accept in frankness and sincerity this message of good will and friendship, then will the prophecy of Webster delivered to this very society forty years ago amid tremendous

applause be verified in its fullest and final sense, when he said: "Standing hand to hand and clasping hands, we should remain united as we have been for sixty years, citizens of the same country, members of the same government, united, all united now and united forever. There have been difficulties, contentions, and controversies, but I tell you that in my judgment

Those opposed eyes,
Which, like the meteors of a troubled heaven,
All of one nature, of one substance bred,
Did lately meet in th' intestine shock,
Shall now, in mutual well-beseeming ranks,
March all one way.

THE NEGRO AND SOUTHERN RESTORATION.

H. W. GRADY, ATLANTA, GA., FROM ADDRESS BEFORE NEW ENGLAND SOCIETY, NEW YORK.

It is a rare privilege, to have had part, however humble, in this work. Never was nobler duty confided to human hands than the up-lifting and up-building of the prostrate and bleeding South, misguided, perhaps, but beautiful in her suffering and honest, brave, and generous always. In the record of her social, industrial, and political restoration we await with confidence the verdict of the world.

But what of the negro? Have we solved the problem he presents, or progressed in honor and equity toward its solution? Let the record speak to this point. No section shows a more prosperous laboring population than the negroes of the South, none in fuller sympathy with the employing and land owning class. He shares our school fund, has the fullest protection of our laws, and the friendship of our people. Self-interest as well as honor demand that he should have this. Our future, our very existence depend upon our working out this problem in full and exact justice. We understand that when Lincoln signed the Emancipation Proclamation, your victory was assured, for

he then committed you to the cause of human liberty against which the arms of man cannot prevail—while those of our statesmen who made slavery the corner stone of the Confederacy doomed us to defeat, committing us to a cause that reason could not defend, or the sword maintain, in the light of advancing civilization. Had Mr. Toombs said—which he did not say—that he would call the roll of his slaves at the foot of Bunker Hill, he would have been foolish, for he might have known that whenever slavery became entangled in war it must perish, and that the chattel in human flesh ended forever in New England when your fathers—not to be blamed for parting with what didn't pay—sold their slaves to our fathers—not to be praised for knowing a paying thing when they saw it. The relations of the Southern people with the negro are close and cordial. We remember with what fidelity for four years he guarded our defenseless women and children, whose husbands and fathers were fighting against his freedom. To his eternal credit be it said that whenever he struck a blow for his own liberty he fought in open battle, and when at last he raised his black and humble hands that the shackles might be struck off, those hands were innocent of wrong against his helpless charges and worthy to be taken in loving grasp by every man who honors loyalty and devotion. Ruffians have maltreated him, rascals have misled him, philanthropists established a bank for him, but the South, with the North, protests against injustice to this simple and sincere people. To liberty and enfranchisement is as far as law can carry the negro. The rest must be left to conscience and common sense. It should be left to those among whom his lot is cast, with whom he is indissolubly connected and whose prosperity depends upon their possessing his intelligent sympathy and confidence. Faith has been kept with him in spite of calumnious assertions to the contrary, by those who assume to speak for us or by frank opponents. Faith will be kept with him in the future, if the South holds her reason and integrity.

FREEDOM.

No man is free who is a slave to the flesh.

SENECA.

NONE are more hopelessly enslaved than those who falsely believe they are free.

GOETHE.

A FREEMAN contending for liberty on his own ground is superior to any slavish mercenary on earth.

WASHINGTON.

THE ends for which men unite in society and submit to government are to enjoy security in their property, and freedom in their persons from all injustice and violence.

H. BLAIR.

FREE speech is to a great people what winds are to oceans and malarial regions, which waft away the elements of disease and bring new elements of health ; and where free speech is stopped, miasma is bred, and death comes fast.

H. W. BEECHER.

IT remains with you, then, to decide whether that freedom at whose voice the kingdoms of Europe awoke from the sleep of ages, to run a career of virtuous emulation in everything great and good ; the freedom which dispelled the mists of superstition and invited the nations to behold their God ; whose magic touch kindled the rays of genius, the enthusiasm of poetry and the flame of eloquence ; the freedom which poured into our lap opulence and arts, and embellished life with innumerable institutions and improvements till it became a theater of wonders ; it is for you to decide whether this freedom shall yet survive, or be covered with a funeral pall and wrapped in eternal gloom.

R. HALL.

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“ It Still Waves.”



“ Forever Float that Standard Sheet.”

FLAG-RAISING DAY.

Historical.—The first recognition of a day as Flag-raising Day was, June 14, 1894, by order of the Governor of the State of New York, at the request of the "Sons of the Revolution" that the National flag be hoisted on the public buildings of the State on the 117th anniversary of its adoption by Congress, June 14, 1777. In Philadelphia the same day was observed at the request of the "Colonial Dames of America." The history of the American flag will be made clearer if treated under three divisions, viz., The Early Flags of America, The Colonial Flags, and the National Stars and Stripes.

THE EARLY FLAGS OF AMERICA.—The first flag unfurled was the Spanish ensign, with the arms of Castile and Leon, borne by Columbus together with his expedition flag in 1492.

When John Cabot came over in 1497 he brought the English Flag, or St. George's cross, a white flag with a rectangular red cross extending the entire length and breadth of the banner. This was probably the only flag during the sixteenth century planted on territory now belonging to the United States.

When the *Mayflower* sailed from England she wore the cross of St. George as a secondary banner, and carried the British National Standard at masthead. This was the "King's Colors," often spoken of as the Union Jack, a combination of the cross of St. George, and the cross of St. Andrew or Scotch Standard.

In 1651, the English Parliament changed this Union Flag to the cross of St. George, or as it had been before the union of the English and Scotch banners; and the General Court of Massachusetts followed suit by adopting the same flag for the standard of the Colonies.

In 1707, Parliament re-adopted the Union Flag; and this, with many modifications, was used by all the English Colonies in America from that time until the adoption of the Stars and Stripes.

When Hendrick Hudson first explored the river which has ever since borne his name, he carried the Dutch ensign, a flag of three equally wide longitudinal stripes of orange, white, and blue. In 1650, the orange stripe was changed to red; and this combination of colors, red, white, and blue, eventually became the fundamental design of the glorious "flag of the free."

The Massachusetts Council in 1776 adopted as a standard a white flag with a green pine tree and the inscription, "An Appeal to Heaven." A flag like this, once belonging to a military company of Newburyport, is now in the museum of Independence Hall, Philadelphia.

Often seen in connection with the Pine Tree Flag, was the

Rattlesnake Flag, said to have originated from a picture published by Dr. Franklin in 1754, the interpretation being this: The colonies were in their contests with the Indians acting with only partial co-operation. Franklin, wishing to impress upon the people the need of union, made an engraving of a curved rattlesnake divided into several parts, each bearing a name. The head was New England; the other colonies represented the remaining divisions. Under this device was the suggestive motto, "Unite or Die." Other similar emblems had the motto, "Don't Tread on Me."

COLONIAL FLAGS.—The Colonial Congress in 1775 appointed Messrs. Franklin, Lynch, and Harrison a committee to prepare a design for a Colonial flag. George Washington was then in camp in Cambridge, Mass., where this committee went to consult him concerning the important work. During their stay they were entertained at the house of a patriotic citizen, where boarded a professor who proved a very important assistant in designing the flag.

December 13, when they met for dinner, the party consisted of Washington, the three committeemen, the professor, the host, and hostess. The conversation drifted upon the work of the committee. The professor and the hostess talked intelligently upon the subject, and before the meal was over they were added to the committee who met the same evening and discussed the vital question. They arrived at the conclusion "that the flag must be one which will now recognize our loyalty to Great Britain, and at the same time announce our earnest and united suit and demand for our rights as British subjects." The professor said: "The field of this flag must be entirely new, because first, it will soon represent a new nation; second, because it will represent a new principle in government—the equal rights of man as man."⁴

The design that this committee presented had a field composed of thirteen equally wide, longitudinal, alternate red and white stripes, with the Union Flag of England for a union; this became the recognized standard of the Colonial army and navy.

A full-sized garrison flag was quickly made, the exact counterpart of the plan offered by the committee, and was flung to the breeze with appropriate ceremonies by General Washington and staff, January 12, 1776, at Cambridge, in presence of his army, the Franklin committee, and citizens.

The proceedings were watched by the British officers on Charlestown Heights, and through their field glasses they discerned the details of the design. Recognizing the cross of St. George, they said, "It is thoroughly English, you know," and hastily concluded that General Washington thus announced his surrender, and with great enthusiasm greeted the thirteen stripes with thirteen cheers followed by the more dignified salute of thirteen guns. Although unintentional, it was really its official recognition by its enemies,

and may now be looked back upon almost as a prophecy of the result of the struggle.

The Declaration of Independence, signed July 4, 1776, changed the British Colonies into Independent States. The Colonial flag thus became the standard of the thirteen New and Independent States.

THE NATIONAL STARS AND STRIPES.—In June, 1777, a committee having been appointed by Congress to confer with General Washington concerning a design for a National flag, reported in favor of a flag containing thirteen stripes, alternately red and white, and a blue field adorned with thirteen white stars. This was adopted June 14, and the design was carried to the upholstering shop of Mrs. Ross, No. 239 Arch Street, Philadelphia, where the first national flag was made. The original design required six-pointed stars, but upon Mrs. Ross' suggestion, that five-pointed stars would be more symmetrical, the pattern was changed. This lady was afterward given the position of manufacturer of government flags, which occupation upon her death was retained by her children. The Stars and Stripes were first unfurled at the battle of Saratoga upon the occasion of the surrender of Burgoyne. By an act of Congress, January 13, 1794, the design was changed so as to incorporate fifteen stars and fifteen stripes, and one star was to be added for every subsequent State admitted. This, however, was repealed in 1818, when the original number of stripes was re-established, the stars continuing to increase as new States were admitted. There are now, in 1894, forty-four stars in the flag. In designing a flag the union should be one-third the length, and cover the width of seven stripes. The infantry company flag is six by six and one-half feet.

There is no reason for the difference of size in the stars as seen on some flags, except the taste of the maker, nor is there any official rule for the arrangement of the stars on the union, or field, but in the army flag they are grouped in the form of one large central star, and in the navy flag they are arranged in parallel rows.

The first United States flag was hoisted by Lieutenant John Paul Jones, who was placed in command of the *Ranger*, a United States war vessel, the same day Congress adopted the Stars and Stripes; at the time it was flung to the breeze the vessel was in Portsmouth harbor.

At the National Encampment of the Grand Army of the Republic, held in Boston, August, 1890, this flag was worn across the shoulders of Quartermaster Robert B. Lincoln of Dahlgren Post 2, as it was not in a condition to be borne aloft. This flag is owned by Mrs. Stafford of Cottage City, who kindly loaned it to the Massachusetts Department for the parade. The Stars and Stripes were first carried around the world by Captain John Kendrick of Boston, sailing in the fall of 1787 in the craft *Columbia*.

The time consumed in making the voyage was nearly three years.

The Stars and Stripes has become an educational factor on the line of patriotism : several of the States having enacted laws making it obligatory upon school officials to hoist the flag upon school buildings or upon a flag pole on the school grounds during the sessions of the school.

THE PRESIDENT'S FLAG.—The origin of the President's Flag is due to President Arthur. He suggested it in the spring of 1882, his attention having been called to the fact that nearly every other great power in the world had a royal ensign ; that is, a flag used to indicate the presence of its head or ruler on any vessel. The matter was laid before the Cabinet, which made no opposition. The President himself decided upon the design of the flag, which was to be a blue ground with the arms of the United States in the center. It was then ordered by the Navy department that the new flag should be placed on their lists and hoisted at the main when the President was on board any vessel. It was first used on the occasion of President Arthur's trip to Florida in 1883.

THE FLAG OVER FORT SUMTER.—For eighty-four years the Stars and Stripes held undisputed sway in all territory belonging to the United States ; then, on January 10, 1861, borne at the masthead of the steamer *Star of the West*, it was fired upon by South Carolina troops, as she was entering Charleston harbor carrying supplies to the garrison at Fort Sumter. This was followed by a regular attack on the fort, April 12, 1861, which was the beginning of the War of the Rebellion.

After two days of valiant resistance Major Robert Anderson was obliged to surrender, but on terms permitting him to lower the flag himself and bear it away. He carried it to Washington and delivered it into the hands of the Secretary of War, who carefully treasured it until the end of the conflict, when it was sent in a new mail pouch to Fort Sumter where, on April 14, 1865, Major-General Anderson had the happy privilege of restoring the old smoke-stained, shot-pierced flag, without a single star smitten or effaced from its fold of blue, to its rightful position over the partially demolished ramparts of Fort Sumter. A young officer who at the time was serving as Assistant Provost Marshal in the city of Charleston, S. C., participated in the soul-stirring ceremonies of the grand occasion, and he stated that Major-General Anderson, overcome with emotion, was unable to hoist the flag, and received assistance from members of his command.

Is there a parallel case in the history of all nations where the terms of surrender allowed the flag to be borne away by its defenders, and afterward, the fortunes of war turning, the same flag raised by the same man over the same fort to remain triumphant ?

FLAG AT HALF-MAST. The custom of putting flags at half-staff or half-mast is probably as old as the use of flags themselves, which certainly dates back to the time of the Punic wars, if not farther. It was customary at that time to lower the flag in token of defeat, for we are told that after the defeat of the Carthaginian ships by the Romans, the flags were taken down and trailed over their sterns by the victors, as it is still done when captured vessels are brought into port. The custom of putting flags at half-mast is, in all probability, quite as old, and most likely was confined to the navy at first.

THE UNITED STATES REVENUE FLAG was adopted in 1799. Its design is credited to Oliver Wolcott, Secretary of the Treasury under John Adams. It is a small flag, consisting of sixteen red and white vertical stripes, representing the sixteen States then in the Union, and a white union with the national eagle and stars in dark blue.

THE LIGHTHOUSE SERVICE FLAG is a long white triangle with a red border, a blue lighthouse on a white field.

THE FLAG RAISED OVER CAPTURED RICHMOND.—The first National flag that was raised over the capitol of Richmond, Va., on the capture of that city on the morning of April 3, 1865, was the garrison flag of the Twelfth Maine, and was the flag that had floated over the St. Charles Hotel, New Orleans, when that building was General Butler's headquarters. General Shipley brought it to Virginia and gave it in charge to Lieutenant Johnston L. De Peyster, a youth of eighteen, a member of General Weitzel's staff, who had begged of General Shipley the privilege of hoisting the flag, should the city be captured. This he did with the assistance of Captain Loomis L. Langdon, Chief of Artillery on General Weitzel's staff, immediately upon the city's surrender at 8.15 o'clock, April 3, 1865.

THE CONFEDERATE FLAG.—The Confederate flag of "stars and bars" was adopted in March, 1861, by the Confederate Congress. It was composed of three horizontal bars of equal width, the middle one of which was white, the other two red, and in the upper left-hand corner was a blue square with nine white stars arranged in a circle. Owing to some real or supposed confusion of the Union and Confederate flags, a battle flag was adopted in September, 1861, which had a red field charged with a blue saltier, with a narrow border of white, on which were displayed thirteen white stars. The stars and bars was supplanted in 1863 by a flag with a white field, having the battle flag for a union. This was again changed before the collapse of the Confederacy, and finally the outer half of the field beyond the union was covered with a vertical red bar.

OUR FLAG IN HISTORY.

HON. J. T. HEADLEY.

MEN, in the aggregate, demand something besides abstract ideas and principles. Hence the desire for symbols—something visible to the eye and that appeals to the senses. Every nation has a flag that represents the country—every army a common banner, which, to the soldier, stands for that army. It speaks to him in the din of battle, cheers him in the long and tedious march, and pleads with him on the disastrous retreat.

Standards were originally carried on a pole or lance. It matters little what they may be, for the symbol is the same.

In ancient times the Hebrew tribes had each its own standard—that of Ephraim, for instance, was a steer; of Benjamin, a wolf. Among the Greeks, the Athenians had an owl, and the Thebans a sphynx. The standard of Romulus was a bundle of hay tied to a pole, afterward a human hand, and finally an eagle. Eagles were at first made of wood, then of silver, with thunderbolts of gold. Under Cæsar they were all gold, without thunderbolts, and were carried on a long pike. The Germans formerly fastened a streamer to a lance, which the duke carried in front of the army. Russia and Austria adopted the double-headed eagle. The ancient national flag of England, all know, was the banner of St. George, a white field with a red cross. This was at first used in the Colonies, but several changes were afterward made.

Of course, when they separated from the mother country, it was necessary to have a distinct flag of their own, and the Continental Congress appointed Dr. Franklin, Mr. Lynch, and Mr. Harrison, a committee to take the subject into consideration. They repaired to the American army, a little over nine thousand strong, then assembled at Cambridge, and after due consideration adopted one composed

of seven white and seven red stripes, with the red and white crosses of St. George and St. Andrew conjoined on a blue field in the corner, and named it, "The Great Union Flag." The crosses of St. George and St. Andrew were retained to show the willingness of the Colonies to return to their allegiance to the British crown, if their rights were secured. This flag was first hoisted on the first day of January, 1776. In the meantime, the various Colonies had adopted distinctive badges, so that the different bodies of troops that flocked to the army had each its own banner. In Connecticut, each regiment had its own peculiar standard, on which were represented the arms of the Colony, with the motto, "*Qui transtulit sustinet*" (he who transplanted us still sustains us). The one that Putnam gave to the breeze on Prospect Hill on the 18th of July, 1775, was a red flag, with this motto on one side, and on the other, the words inscribed, "An appeal to Heaven." That of the floating batteries was a white ground with the same "Appeal to Heaven" upon it. It is supposed that at Bunker Hill our troops carried a red flag, with a pine tree on a white field in the corner. The first flag in South Carolina was blue, with a crescent in the corner, and received its first baptism under Moultrie. In 1776, Colonel Gadsen presented to Congress a flag to be used by the navy, which consisted of a rattlesnake on a yellow ground, with thirteen rattles, and coiled to strike. The motto was, "Don't tread on me." "The Great Union Flag," as described above, without the crosses, and sometimes with the rattlesnake and motto, "Don't tread on me," was used as a naval flag, called the "Continental Flag."

As the war progressed, different regiments and corps adopted peculiar flags, by which they were designated. The troops which Patrick Henry raised and called the "Culpepper Minute Men" had a banner with a rattlesnake on it, and the mottoes, "Don't tread on me," and "Liberty or Death," together with their name. Morgan's celebrated riflemen, called the "Morgan Rifles," not only had a

peculiar uniform, but a flag of their own, on which was inscribed, "XI. Virginia Regiment," and the words, "Morgan's Rifle Corps." On it was also the date, 1776, surrounded by a wreath of laurel. Wherever this banner floated, the soldiers knew that deadly work was being done.

When the gallant Pulaski was raising a body of cavalry, in Baltimore, the nuns of Bethlehem sent him a banner of crimson silk, with emblems on it wrought by their own hands. That of Washington's Life Guard was made of white silk, with various devices upon it, and the motto, "Conquer or die."

It doubtless always will be customary in this country, during a war, for different regiments to have flags presented to them with various devices upon them. It was so during the recent war, but as the Stars and Stripes supplant them all, so in our Revolutionary struggle the "Great Union Flag," which was raised in Cambridge, took the place of all others and became the flag of the American army.

But in 1777, Congress, on the 19th day of June, passed the following resolution: "*Resolved*, That the flag of the thirteen United States be thirteen stripes, alternate red and white, that the union be thirteen stars, white, in a blue field, representing a new constellation." A constellation, however, could not well be represented on a flag, and so it was changed into a circle of stars, to represent harmony and union. Red is supposed to represent courage, white, integrity of purpose, and blue, steadfastness, love, and faith. This flag, however, was not used till the following autumn, and waved first over the memorable battlefield of Saratoga.

Thus our flag was born, which to-day is known, respected, and feared round the entire globe. In 1794 it received a slight modification, evidently growing out of the intention at that time of Congress to add a new stripe with every additional State that came into the Union, for it passed that year the following resolution: "*Resolved*, That from and after the 1st day of May, Anno Domini, 1795, the flag of the United States be fifteen stripes, alternate red and

white. That the union be fifteen stars, white, in a blue field." In 1818, it was by another resolution of Congress changed back into thirteen stripes, with twenty-one stars, and in which it was provided that a new star should be added to the union on the admission of each new State. That resolution has never been rescinded, till now forty-four stars blaze on our banner. The symbol of our nationality, the record of our glory, it has become dear to the heart of the people. On the sea and on the land its history has been one to swell the heart with pride. The most beautiful flag in the world in its appearance, it is stained by no disgrace, for it has triumphed in every struggle. Through three wars it bore us on to victory, and in this last terrible struggle against treason, though baptized in the blood of its own children, not a star has been effaced, and it still waves over a united nation.

Whenever the "Star-Spangled Banner" is sung, the spontaneous outburst of the vast masses, as the chorus is reached, shows what a hold that flag has on the popular heart. It not only represents our nationality, but it is the *people's* flag. It led them on to freedom—it does something more than appeal to their pride as a symbol of national greatness—it appeals to their affections as a friend of their dearest rights.

HISTORY AND ORIGIN OF OUR NATIONAL AIR AND OTHER PATRIOTIC SONGS.

"THE STAR-SPANGLED BANNER."—Francis Scott Key, its author, left Baltimore for the purpose of securing the release of a friend held as a prisoner of war, but was detained at the Patapsco and ordered to remain there, lest his going back should reveal the plan of an intended attack on Baltimore. During the night while watching from the deck of the vessel the bombardment of Fort McHenry, and waiting for the dawn when he should behold either the Stars and Stripes or the English Union, he wrote those lines, first

known as the "Defense of Fort McHenry." In the morning when he saw that "Our flag was still there," proclaiming the battle was over and his countrymen were victorious, he was wild with delight. The words, adapted to an English song, "Anacreon in Heaven," so expressed the sentiment of the American people that they were adopted as the national air.

The tattered and soiled battle flags so carefully preserved in many State Capitols have a language of their own which speaks to every patriotic heart, proclaiming that the flag is not a simple piece of bunting, but what it represents, and that is : the growth, development, and civilization of a nation, and the hardships and sacrifices of the brave and noble men who have fought and died for it that it might continue to be what it was, and is, the emblem of the whole nation.

From the many glowing apostrophes to the American Flag the following, uttered by Senator Charles Sumner, is worthy of record :

"There is the National Flag ! He must be cold indeed who can look upon its folds rippling in the breeze without pride of country. If in a foreign land, the Flag is companionship and country itself with all its endearments. . . It has been called 'a floating piece of poetry,' and yet I know not if it have any intrinsic beauty beyond other ensigns. Its highest beauty is what it symbolizes. . . It is a piece of bunting lifted in the air, but it speaks sublimely, and every part has a voice. . . The very colors have a language which was officially recognized by our fathers, White is for purity, Red for valor, Blue for justice, and altogether—bunting, stripes, stars, and colors blazing in the sky—make the Flag of Our Country to be cherished by all our hearts, to be upheld by all our hands."

"AMERICA" was written in 1822, by Rev. Samuel Francis Smith, who yet lives in Massachusetts. He was a graduate of Harvard in the same class with Oliver Wendell Holmes.

"HAIL COLUMBIA" was written by Joseph Hopkinson, in 1798, under the then title, "The President's March," and was always sung when Washington entered the theater. Joseph Hopkinson was twenty-eight years old when he wrote it, and it was set to music by a German music teacher of Philadelphia, named Roth.

"YANKEE DOODLE" is not of American origin. The words date beyond Queen Anne's reign, the tune even older. It was called "Yankee Doodle" in derision of Cromwell. It was introduced into this country in 1775, in contempt of the ragged Colonial soldiers. But the Yankees got the best of their deriders when the British at Concord and Lexington retreated, after defeat, by striking up "Yankee Doodle."

"COLUMBIA, THE GEM OF THE OCEAN," was composed by Thomas Reckot, in 1779. He was an actor and music teacher at Philadelphia.

OUR NATIONAL EMBLEM.*

REV. HENRY WARD BEECHER.

A THOUGHTFUL mind, when it sees a nation's flag, sees not the flag, but the nation itself. And whatever may be its symbols, its insignia, he reads chiefly in the flag the government, the principles, the truths, the history, that belong to the nation that sets it forth. When the French tricolor rolls out to the wind, we see France. When the new found Italian flag is unfurled, we see resurrected Italy. When the other three-colored Hungarian flag shall be lifted to the wind, we shall see in it the long buried, but never dead, principles of Hungarian liberty. When the united crosses of St. Andrew and St. George, on a fiery

*Address delivered in Plymouth Church, Brooklyn, before the "Brooklyn Fourteenth," at which time the church contributed \$3000 toward the equipment of this regiment for the War.

ground, set forth the banner of Old England, we see not the cloth merely ; there rises up before the mind the idea of that great monarchy.

This nation has a banner too ; the symbol of liberty. Not another flag on the globe had such an errand, or went forth upon the sea carrying everywhere, the world around, such hope to the captive and such glorious tidings. And wherever this flag comes, and men behold it, they see in its sacred emblazonry no ramping lion, and no fierce eagle, no embattled castles or insignia of imperial authority ; they see the symbols of light. It is the banner of dawn. It means liberty ; and the galley slave, the poor, oppressed conscript, the trodden down creature of foreign despotism, sees in the American flag that very promise and prediction of God.

If one, then, asks me the meaning of our flag, I say to him : it means just what Concord and Lexington meant, what Bunker Hill meant ; it means the whole glorious Revolutionary War, which was, in short, the rising up of a valiant young people against an old tyranny, to establish the most momentous doctrine that the world had ever known, the right of men to their own selves and to their liberties.

Our flag carries American ideas, American history, and American feelings. Beginning with the colonies, and coming down to our time, in its sacred heraldry, in its glorious insignia, it has gathered and stored chiefly this supreme idea : *Divine right of liberty in man*. Every color means liberty ; every form of star and beam or stripe of light means liberty : not lawlessness, not license ; but organized, institutional liberty, liberty through law, and laws for liberty ! . . .

For God Almighty be thanked ! that, when base and degenerate Southern men desired to set up a nefarious oppression, at war with every legend and every instinct of old American history, they could not do it under our bright flag ! Its stars smote them with light like arrows shot from

the bow of God. They must have another flag for such work ; and they forged an infamous flag to do an infamous work, and, God be blessed ! left our bright and starry banner untainted and untouched by disfigurement and disgrace !

That banner advanced full against the morning light, and borne with the growing and glowing day it shall take the last ruddy beams of the night, and from the Atlantic wave, clear across with eagle flight to the Pacific, the banner shall float, meaning all the liberty which it has ever meant ! From the North, where snow and mountain ice stand solitary, clear to the glowing tropics and the Gulf, that banner that has hitherto waved shall wave and wave forever, every star, every band, every thread and fold significant of Liberty !

Our States grew up under it. And when our ships began to swarm upon the ocean, to carry forth our commerce, and, inspired by the genial flame of liberty, to carry forth our ideas, and Great Britain arrogantly demanded the right to intrude her search warrants upon American decks, then up went the lightning flag, and every star meant liberty and every stripe streamed defiance.

The gallant fleet of Lake Erie—have you forgotten it ? The thunders that echoed to either shore were overshadowed by this broad ensign of our American liberty. Those glorious men that went forth in the old ship *Constitution* carried this banner to battle and to victory. The old ship is alive yet. The new traitors of the South could not burn her, they did not sink her ; and she has been hauled out of the reach of hostile hands and traitorous bands. Bless the name, bless the ship, bless the historic memory, and bless the old flag that waves over her yet !

How glorious has been its history ? How divine is its meaning ! In all the world is there a banner that carried such hope, such grandeur of spirit, such soul-inspiring truth, as our dear old American flag ? made by liberty, made for liberty, nourished in its spirit, carried in its ser-

vice, and never, not once in all the earth, made to stoop to despotism! Never—did I say? Alas! Only to that worst despotism, Southern slavery, has it bowed. Remember everyone of you, that the slaveholders of the South, alone of all the world, have put their feet upon the American flag!

OUR FLAG.*

REV. H. H. BIRKINS.

ONE of the most conspicuous and pleasing objects in our broad land to-day is the starry emblem of freedom—our dear old flag. We see it, a centennial spectacle, floating everywhere, as we never saw it before, and as we never shall see it again. It is unfurled along our highways, it adorns our public and private dwellings, it floats over our temples of worship, our halls of learning and courts of justice, and waves as grandly and gracefully over the lowest cottage in the land, as over the proud dome of the Capitol itself. It is our flag, with sweet centennial memories clinging to every fold, our flag along whose stripes we may trace the triumphant march of one hundred years, and from whose stars we see the light of hope and liberty still flashing upon the nations.

The origin of our flag is, to some extent, involved in mystery and controversy.

The first distinctively American flag was unfurled to the breeze on the 1st day of January, 1776. It consisted of "seven white and seven red stripes," and bore upon its front the "red and white crosses of St. George and St. Andrew," and was called "The Great Union Flag." This flag quickly displaced all other military devices, and became the battle-banner of the American Army. In 1777, however, it was greatly changed. The crosses were omitted and thirteen red and white stripes were used to denote the

*Centennial address delivered at Washington Heights, New York City, July 4, 1876.

thirteen States, and thirteen stars were used to represent the union of those States. And our flag still retains its stars, occasionally adding one to the number, and, as traitors know to their sorrow, it also still retains its *stripes, well laid on*. We have never found it necessary to ask true American citizens to respect and honor our flag. When General Dix, on the 29th of January, 1861, penned those terse memorable words : " If anyone attempts to haul down the American flag, shoot him on the spot," the loyal people of the nation said, " Amen. So let it be."

We do not wonder that our people, and especially our soldiers, love the flag. It is to them both a history and a prophecy. No wonder that brave soldier as he fell on the field of battle said, " Boys, don't wait for me ; just open the folds of the old flag and let me see it once more before I die."

No wonder that Massachusetts soldier boy, dying in the gory streets of Baltimore, lifted up his glazing eyes to the flag and shouted, " All hail, the Stars and the Stripes ! " Our flag is a power everywhere. One has justly said : " It is known, respected, and feared round the entire globe. Wherever it goes, it is the recognized symbol of intelligence, equality, freedom, and Christian civilization. Wherever it goes the immense power of this great Republic goes with it, and the hand that touches the honor of the flag, touches the honor of the Republic itself. On Spanish soil, a man entitled to the protection of our government was arrested and condemned to die. The American consul interceded for his life, but was told that the man must suffer death.

The hour appointed for the execution came, and Spanish guns, gleaming in the sunlight, were ready for the work of death. At that critical moment the American consul took our flag, and folded its stars and stripes around the person of the doomed man, and then turning to the soldiers, said : " Men, remember that a single shot through that flag will be avenged by the entire power of the American Republic." That shot was never fired. And that man, around whom

the shadows of death were gathering, was saved by the Stars and the Stripes. Dear old flag ! Thou art a power at home and abroad. Our fathers loved thee in thine infancy, one hundred years ago ; our heroic dead loved thee, and we love thee, and fondly clasp thee to our hearts to-day. All thy stars gleam like gems of beauty on thy brow, and all thy stripes beam upon the eye like bows of promise to the nation.

Wave on, thou peerless, matchless banner of the free ! Wave on, over the army and the navy, over the land and the sea, over the cottage and the palace, over the school and the church, over the living and the dead ; wave ever more, " O'er the land of the free and the home of the brave."

THE WIDESPREAD INFLUENCE OF THE FLAG.

R. S. ROBERTSON, FORT WAYNE, IND.

TWINE close around your hearts each thread of our country's flag, that dear old flag which has so often led us to victory. Its stars and stripes have waved in triumph from the snow of Canada to the burning sands of the Gulf, and from the Atlantic to the Pacific shores. They have waved over the halls of the Montezumas and over every portion of the great seas, leading the brave and the free to victory and glory. They waved over our cradles, and let us ever pray that they may wave over our graves.

What lessons we may read in our country's emblem. Its white teaches us purity of purpose ; its red typifies the blood which has so often and freely been shed in its defense ; and its blue, with its constellation, reminds us of the starry canopy of heaven, behind which is the eternal camping ground, where the pure and good, when discharged from service here, are mustered into the mighty army of the saints which guards the throne of the Most High God.

A NOTABLE FLAG-RAISING.

W. R. MAXFIELD.

ONE of the most interesting and significant events that occurred in connection with the naval review in New York harbor on Columbus Day was the raising of the Stars and Stripes on the highlands of Navesink. The event was significant because it gave assurances of the fact that there is still a good deal of sturdy patriotic sentiment among us. There is a constant danger that in the hurry and excitement, the cheap liberalism, and the consuming mammonism of these days love for country will ooze out and take its place among "the lost arts." The utterance of the poet Goldsmith :

Ill fares the land, to hast'ning ills a prey,
Where wealth accumulates and men decay;
Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed can never be supplied,

is entitled to more than a general application. There is more truth in it than one feels comfortable in acknowledging. In these days, any and every movement looking in the direction of the development of patriotism is entitled to the most kindly treatment and the most generous encouragement. It is, then, a laudable thing to fling the national emblem to the breeze every day in the year from the brow of the old bluff that overlooks the sea. Now, the traveler going over the sea may look upon his country's flag as the last thing to bid him farewell, and when homeward bound will rejoice that the first thing to greet him as he comes into sight of "the land of the free and home of the brave" will be the same glorious starry banner flapping proudly in the breeze. It may be that there is little more than sentiment in this, and to many people who never smelled gunpowder, who have never read the thrilling story of their

country's struggle, and who look upon an old' veteran as little short of a fool, the whole thing seems vapid and silly. But to Americans whose hearts burn with love for their country, who have laid themselves upon the altar of devotion and are ready to do so again, and to whom the welfare of the nation is a thing as precious as their own lives, the flapping of "Old Glory" at the highlands of Navesink is the prophecy of a more glorious era for this splendid republic of ours.

There was history as well as prophecy in that event. The first flag raised upon that tall flagstaff which stands between the twin lighthouses was the identical emblem which the intrepid John Paul Jones carried upon his famous ship, the *Bon Homme Richard*, when she encountered and subdued the *Serapis*, while cruising off the coast of Scotland in September, 1779. The old relic of the gallant fight was rescued by Lieutenant Stafford, who plunged into the sea after it when the flag was shot away by the British gunners. It was peculiarly appropriate and felicitous that a descendant of the brave lieutenant should be present at the flag-raising and haul away at the halyards which carried the old flag aloft. And it was especially fitting, also, that, just as the flag reached the crosstrees, the big monitor *Miantonomoh*, which was lying about half a mile at sea, should belch forth the national salute. For only a few moments did the Paul Jones flag wave in the salt breeze. It was too precious a relic to let it flap itself threadbare in the strong wind. As it came down a fine large flag of the modern kind went up, and the breezes filled it and made it look like a living thing.

The Paul Jones flag is of the same general character as the flag of to-day. It has thirteen stripes, seven red and six white, but it has only twelve stars in the blue field. Just when the flag was adopted, and whether it was the official emblem, are matters about which there is some dispute. It was most likely made after January 1, 1776, for on that day "the tricolored American banner, not yet spangled with stars, but showing thirteen stripes of alternate

red and white in the field, and the united red and white crosses of St. George and St. Andrew on a blue ground in the corner, was unfurled over the new continental army round Boston." A year and a half later a new flag was in use, for when Congress celebrated the first anniversary of independence in Philadelphia, "ships, row-galleys, and boats showed the new flag of the thirteen united States : thirteen stripes, alternate red and white ; for the union thirteen stars, white in a blue field, representing a new constellation."

It is of interest to note in this immediate connection this curious description of the American standard of 1776, which appeared in the *Scot's Magazine* for July of that year : "The colors of the American fleet have a snake with thirteen rattles, the fourteenth budding, depicted in the attitude of going to strike, with this motto, 'Don't tread on me !' It is a rule in heraldry that the worthy properties of the animal in the crest borne shall be considered, and the base ones cannot be intended. The ancients accounted a snake the emblem of wisdom, and, in certain attitudes, of endless duration. The rattlesnake is properly a representative of America, as this animal is found in no other part of the world. The eye of this creature excels in brightness most of any other animals. She has no eye-lids, and is therefore an emblem of vigilance. She never begins an attack, nor ever surrenders ; she is therefore an emblem of magnanimity and true courage. When injured, or in danger of being injured, she never wounds till she has given notice to her enemies of their danger. No other of her kind shows such generosity. When undisturbed, and in peace, she does not appear to be furnished with weapons of any kind. They are latent in the roof of her mouth ; and even when extended for her defense, appear to those who are not acquainted with her to be weak and contemptible ; yet her wounds, however small, are decisive and fatal. She is solitary, and associates with her kind only when it is necessary for their preservation. Her poison is

at once the necessary means of digesting her food, and certain destruction to her enemies. The power of fascination attributed to her by a generous construction resembles America. Those who look steadily at her are delighted, and involuntarily advance toward her and, having once approached, never leave her. She is frequently found with thirteen rattles, and they increase yearly. She is beautiful in youth, and her beauty increases with her age. Her tongue is blue, and forked as the lightning."

The flag should have a large place in the affections of all lovers of liberty. It is an encouraging sign that many of our schoolhouses are adorned with the Stars and Stripes, and that scores of pulpits are draped with the graceful folds of the most beautiful banner in the procession of the nations, and that in hundreds and thousands of homes it is displayed and honored. It is also a hopeful indication that patriotic men and women are pledging themselves to the inculcation of patriotism in the hearts and minds of the youth of the land. The flag deserves the highest honor that devoted hearts can pay to it. It is the nation's sacred emblem. Long may it wave !

The dawn of new ages is breaking,
The cycle of Concord has come ;
There is peace in the echoing bugle,
And a festival march in the drum.
To-day the old Sandy Hook wakens
An echo that never will cease !
O'er the spot where the patriot perished
The winds lift the banner of peace !
O flag of the Navesink Highlands !
That patriot hands gave the air,
The joy that our bosom is thrilling
The heart of the ages shall share.

Epworth Herald.

WHERE the flag goes, there I go.

S. THATFORD.

CULTIVATING LOVE FOR THE FLAG.*

It is as men's hearts are stirred by some great emotion that breaks the narrow circle in which we ordinarily walk and lifts up the plowboy into the atmosphere of an inspiring emotion, that men and nations are made great. Just that work was done by the great Civil War for this generation that is coming on. Not only do we have the prints of it in a preserved constitution, in a flag into whose folds have been woven memories that increase its preciousness beyond expression, but into human life, into the household, and into the State, there has come a new, sturdier, and worthier citizenship. We may contemplate these years of old age and failing strength, these times of the yellow leaf, with some tinge of sadness; but, thank God, the horizon of the future for our country is bright and glorious and the colors that shoot up from the setting sun give assurance of a sunrise for our country.

Bright days shall succeed the night; men shall go to accomplish a better work for humanity and for God. Was there ever a time when the flag was more loved than now? On those dreary stretches of the South, where those of us who had been accustomed to a blue grass sod fairly wept for a carpet of green that we might stretch ourselves on it, and rubbed with impatience from our clothes the sand that clung to us and that ineradicable pitch that came from the yellow pine of the South that we had cut down for breast-works, it seemed to us that there was nothing lovely but the old flag. No grace of woman's presence, no bit of color, no smiling landscape—all sand and devastation.

How thrillingly I recall that scene near Cassville, when, after being in the woods for many weeks where it was impossible to see the length of a single regiment, old Joe Hooker's corps—the corps of the north star—swept out of

* Address of ex-President B. H. Harrison at the re-union of Seventieth Indiana Regiment—a part of his former command—delivered September 6, 1893.

the woods into one of those open glades they call savannas, and we could look up and down for miles and see the banners in the air and greet our comrades, what a kindling there was of hope and courage. I think we were not right certain during the Atlanta campaign up to that time that we did not have it all on our own shoulders. It has been to me often an illustration of how men who fight in any good cause and think they are alone, occasionally, in God's providence, get just a glimpse of the mighty army of men and women who love the truth and stand for it.

There is a great reserve of patriotism. We differ and fall apart, and things fall into evil ways in public affairs. Some say free government is a failure and the people going wrong; but, my countrymen, it is not so. Mr. Lincoln expressed it truly when he said, "The people may get off the line; but they will wobble right after a while." So let us not lose faith. When the powers of evil seem to lift themselves, when men throw out the red flag instead of the starry banner that represents law and liberty, when riots break out upon the streets of our great cities, do not be discouraged; do not forget, for I tell you when the appeal comes to the great body of the American people—when it comes to the farms and shops, to those who are the sons of the soldiers of 1861, no other flag will be permitted to stay for one moment in the air but that starry banner.

We now have the flag over the schoolhouses. I remember that at the observance of the centennial of Washington's inauguration in New York how greatly I was impressed, as I have been here, by the acres of flags that were spread on the faces of the great buildings of the metropolis. As I rode up through Wall Street and Broadway—streets that mean to us only the sharp, greedy competition of trade—and saw every sign of the broker and merchant hidden by the flag, the thought came to me, what will they do with all these flags when the celebration is over? That night at the banquet I ventured to suggest that they should be sent to the schoolhouses and raised

over them, and now that has been pretty generally done.

One thing more remains. Let us bring the flag into every American home. Let no man's sitting room, however humble, lack this decoration. Some of you were with me at Nashville as we were building intrenchments against Hood through the inclosure of a very elegant mansion surrounded by very spacious and well-adorned grounds. The proprietor of the house moving out his furniture, as his house was directly in the line, I happened in his library when he was taking the books out of the cases, and he opened the lower drawer of his bookcase and pulled out a handsome bunting garrison flag. Said he to me: "Colonel, have you got a garrison flag?" I said: "No; I haven't had much occasion for one." "Well," said he, "take this, and I want to say to you, sir, that I have never been without a flag in my house." That was Judge John Trimble, and I have kept that flag until this hour. I bring its lesson to you to-day and give you the thought he had that every American citizen ought to have a flag in his house—in it or over it. Talk to the children about it. Tell them of these riddled banners, with the staff shot away in battle. Tell them of the dead that lay under its folds. Tell the stories of its glory from the time of the Revolution until this hour. Make them love it. Then we may confidently leave in their care the institutions that it typifies and the Constitution which it shades.

AMERICANS RALLYING ROUND THE NATIONAL FLAG.

MISS H. E. BURNETT.

As Christians rally round the dear old Bible, so do loyal Americans gather about the national flag. Fathers and mothers, brothers and sisters, the clergy and the laity, civilians and politicians agree in love and loyalty to this

emblem to the point of supreme sacrifice. Armless sleeves, sorrowful firesides, and many nameless graves, testify to the brave and true who have vindicated its honor unto suffering and death.

May the "sons and daughters of the Revolution" of this day prove worthy of the mothers and sisters who preceded them in times of threatened national disaster.

The sons who have followed the fortunes of our country's banner are a great host, and worthy daughters have done it honor. It was the habit of Mrs. George Washington to spend all the time between the campaigns in camp, her presence being not only a source of comfort to her husband, but having a cheering influence upon the army. There are romantic incidents of woman's valor scattered all through the annals of that long seven years' struggle. There was the heroic Molly Pitcher, who, when her husband was killed beside his cannon at Monmouth, manned the gun herself, and through the sultry June day did good work in wresting victory from the arms of the British. There was the beautiful and spirited Emily Geiger riding on a dangerous mission through a country infested by Tories and British to convey valuable information to General Greene. And there was that stout-hearted Mrs. Motte, who, in one of those forays of Marion's, when the foe had taken refuge in her own house, was the first to produce a bow and a bundle of blazing arrows to set fire to her own property.

The gentle ministries and patient self-denials of this and the Civil War might fill volumes. The spirit of heroism of this day does not call women to such sacrifices as in war times, but Christian patriotism still demands self-denial for the highest good of our native land; it calls for time, strength, the equivalent of luxuries, the giving up of many social demands.

Westminster Endeavor.

I WANT no more honorable winding sheet than the brave old flag of the Union.

A. JOHNSON.

NO FLAG EXCEPT "OLD GLORY."

THE patriotic resolutions recently adopted by Lafayette Post (N. Y.) of the Grand Army of the Republic were particularly inspiring in their reference to "Old Glory." The resolutions declare that "no flag, except 'Old Glory,' should float from any of our public buildings or be carried in processions, excepting on occasions when foreign officials are the guests of the nation, State, or municipality, and that legislation should be had to this end."

This is an altogether creditable sentiment expressed at a proper time. There have been a number of recent occasions when the precious symbol of our political faith was not shown that respect which its emblematic significance deserves and demands. Foreign flags are too conspicuous in our midst. Civic and quasi-military organizations which require the presence of these foreign emblems are totally out of place on our soil, and those who insist upon this abuse of our national forbearance and courtesy should be taught the true nature of the conditions upon which they received the rich blessings and inestimable privileges of American citizenship.

Our glorious land is broad enough, and the folds of our flag are wide enough, to hold, cover, and protect all to whom we may generously extend a welcome. But when once upon this soil of freedom, all national and racial distinctions must disappear. There can be no Celt, no Teuton, no Saxon in our public life—all must be absorbed in a vigorous and comprehensive Americanism. Our boast should be like that of Webster: "We are Americans, we will live Americans, and we will die Americans."

All this is expressed by the flag. Every stripe and star stands for this sentiment. Over all its "ample blue" is written "in letters of living light" the immortal names and glorious deed of patriots dead. What the cross is to faith, that the flag is to freedom. It stands for our past heroism, our present power, and future achievements and progress.

It stands for our peculiar political principles, institutions, and laws. It represents our dignity and honor upon every sea and reflects our glory in every sky. Its rich folds are kissed by every breeze and its radiant stars have illumined every land.

Long may it float, an inspiration to patriotism and the terror of treason. "Still full high advanced its stars and trophies, in all their original luster, with not a stripe erased nor a star obscured"—may it ever remain the inspiring emblem of an intelligent, patriotic, courageous, and progressive Americanism.

Mail and Express.

THE BEAUTIFUL AND GLORIOUS BANNER.

COL. W. A. PROSSNER.

THE banner of beauty and glory under which our heroes fought and fell is looked upon with pride and pleasure by every nation under the sun, because it is the emblem of all that is precious in human hope for the progress and advancement of the human race. It excites the admiration and the enthusiasm of the remotest corners of the earth, not only for the blood which has consecrated its folds, but because of the principles of justice and of equal rights to all men which it represents. No other banner that floats on the mountain or plain, or that is unfurled to the winds over the briny deep, is worshiped with such sublime devotion, simply because it is the emblem of those principles of truth and right which the Great Father of us all has implanted in the breasts of his children. Once the kings of the earth were those who controlled the lives and property of whole nations, and whose possessions were the diamonds of Brazil and the wealth of the Indies. But now the kings of the earth are those whose labors and achievements in the fields of genius, invention, science, literature, poetry, and song, have contributed in the highest degree to the advancement of human happiness. Under the starry flag

that waves over this fair land, every citizen is a king, and there is no avenue to wealth and fame, position and power, that is not open to every child of the Republic. In securing the preservation and the permanence of republican institutions in America, our comrades made those institutions possible and practicable in all the length and breadth of their unnumbered benefits to the remaining nationalities of the civilized world.

If we must die, let us enter the portals of immortality with the consciousness that the starry flag under which we lived and fought was never stained or dishonored by our misconduct, and that all our duties and obligations as soldiers and citizens were sacredly met and performed. If we live in deeds and not years, and we fill the measure of our usefulness according to our opportunities, when other generations shall come, in future years, to pass their judgment upon us, it may occasion us no regret to remember that

None but the actions of the just
Smell sweet and blossom in the dust,

THE OLD FLAG RESTORED.*

REV. HENRY WARD BEECHER.

SINCE this flag went down on that dark day, who shall tell the mighty woes that have made this land a spectacle to angels and men? The soil has drunk blood, and is glutted. Millions mourn for millions slain; or, envying the dead, pray for oblivion. Towns and villages have been razed. Fruitful fields have turned back to wilderness. It came to pass, as the prophet said: *The sun was turned to darkness, and the moon to blood.* The course of law was ended. The sword sat chief magistrate in half the nation; industry was paralyzed; morals corrupted; the public

* Extract from an address at the raising of the Union Flag over Fort Sumter, April 14, 1865.

weal invaded by rapine and anarchy ; whole States ravaged by avenging armies. The world was amazed. The earth reeled. When the flag sank here, it was as if political night had come, and all beasts of prey had come forth to devour. That long night has ended ! And for this returning day we have come from afar to rejoice and give thanks. No more war ! No more accursed secession ! No more slavery, that spawned them both !

Let no man misread the meaning of this unfolding flag ! It says, " Government hath returned hither." It proclaims, in the name of vindicated government, peace and protection to loyalty ; humiliation and pains to traitors. This is the flag of sovereignty. The nation, not the States, is sovereign. Restored to authority, this flag commands, not supplicates.

We raise our father's banner that it may bring back better blessings than those of old ; that it may restore lawful government, and a prosperity purer and more enduring than that which it protected before ; that it may win parted friends from their alienation ; that it may inspire hope, and inaugurate universal liberty ; that it may say to the sword, " Return to thy sheath," and to the plow and sickle, " Go forth " ; that it may heal all jealousies, unite all policies, inspire a new national life, compact our strength, purify our principles, ennoble our national ambitions, and make this people great and strong, not for aggression and quarrelsomeness, but for the peace of the world, giving to us the glorious prerogative of leading all nations to juster laws, to more humane policies, to sincerer friendship, to rational, instituted civil liberty, and to universal Christian brotherhood.

Reverently, piously, in hopeful patriotism, we spread this banner on the sky, as of old the bow was planted on the cloud ; and with solemn fervor beseech God to look upon it, and make it the memorial of an everlasting covenant and decree that never again on this fair land shall a deluge of blood prevail.

THE STRUGGLE FOR THE FLAG'S SUPREMACY.—When the fearful prelude of civil war was sounded, and the guns upon Sumter announced to the world that the old flag had been insulted, these valiant men, loving their country, and kindred or comrade, alone entered the chilly flood ! Some appreciating the worth of the Union with a devotion worthy of American citizens, rushed to the rescue, snatched the emblem of freedom from the enemy and restored it to the ramparts of our broad domain, “ not a stripe erased, not a star obscured,” and three hundred thousand of these citizen soldiers sealed their patriotism with their lives ; to whom not only this generation, not only this age are indebted, but all future generations and future ages !

J. C. PETERSON, MARSHALL, MICH.

THE SOLDIER'S DEVOTION TO THE FLAG.—The devotion of the soldiers to the cause was equal, if not more than equal to the history of ancient or modern warfare. Instances of the most thrilling interest were witnessed. Said a man wounded in the battle of Fredericksburg : “ Boys, I am shot, don't wait for me ; just open the folds of the old flag, let me see it once more,” and while the film of death was on his eye, he caught it in his hand, pressed it to his lips, and under the booming of cannon and fire of musketry, the noble spirit of Captain Perry sought a fairer, purer sky.

He sleeps his last sleep, he has fought his last battle,
No sound can awake him to glory again.

DR. H. C. VOGELL, RALEIGH, N. C.

THE FLAG THE SYNONYM OF FREEDOM EVERYWHERE.—We emerge from the war on to a higher plane of civilization. Our flag is a synonym of freedom everywhere. Throughout all our broad land there breathes not a slave. In truth, now is our starry banner the emblem of liberty and equal rights to all men. We start on a new career of progress and prosperity ; and founded as we are upon these eternal immutable principles of justice and freedom, the

power and position, the honor and glory to which we may attain as a nation, no mind can conceive or compute.

GEN. H. L. BURNETT, CINCINNATI, O.

THE FLAG FLOATS OVER AN UNDIVIDED LAND.—To-day the flag of our country floats over a land undivided, a Union saved, a government vindicated, a people free. As it waves above us in the calm atmosphere of peace, it seems transfigured by the mighty deeds that shed upon it unfading glory, and clothe it with an influence that shall one day loose the bands of despotism in other lands than ours, and open the gates of power throughout the world to the triumphant march of human freedom.

J. M. CRAVETH, LANSING, MICH.

THE COST OF MAINTAINING THE FLAG.—The cost of maintaining the supremacy of the flag during the four years of 1861-65 is partially shown by the following statistics :

The War of the Rebellion cost the United States, including all expenses growing out of it, \$6,189,929,908.58.

Total number of troops, regular and volunteer, enrolled for the Union was 2,859,132.

Number killed in battle, 61,362.

Died of wounds, 34,727.

Total number of lives given up in defense of the flag, "from which their blood has washed the black stain of slavery and made it the cleanest and brightest of all the national emblems of the earth," was 483,765.

No record could be made of the sorrow and anguish of the wives, mothers, sisters, and sweethearts of those who went to the front, or of the sufferings and hardships endured by the "Boys in Blue."

A. SHIRLEY LADD.

If anyone attempts to pull down the American flag, shoot him on the spot.

JOHN A. DIX.

THE MAINTAINANCE OF THE FLAG DUE TO THE SOLDIERS' BRAVERY.—The flag that floats above us, whose every fold is suggestive of the noble actions of those whom we now honor, whose every star is only one more gem saved to adorn these shrines, whose every rustling breeze, the security their sacrifices have rendered to it, are all combined to make the memory of this day a treasure to be cherished, honored, and revered.

MAJOR J. B. THOMAS, DAYTON, O.

THE AMERICAN FLAG WITHOUT A RIVAL.—In all the world there is not such another flag, that carries within its ample folds such grandeur of hope, such soul-inspiring emanations of hope, as our dear old American flag, made by and for liberty, nourished in its spirit, and carried in its service ; its priceless value cannot be estimated, wherever our flag has gone it has been the herald of a better day ; it has been the pledge of freedom, justice, order, civilization, and of Christianity.

J. C. J. LANGBIEN.

THE BATTLE-FLAGS PROCLAIM UNION ONLY.—Let the battle-flag of our brave volunteers which they brought home from the war, with the glorious record of their victories, be preserved as a proud ornament in our State Houses and armories—but let the colors of the army under which the sons of all the States are to meet and mingle in common patriotism speak of nothing but union.

CARL SCHURZ.

THE FLAG MUST NOT BE TORN BY TRAITOR'S HANDS.—May the "heavens be rolled together as a scroll" before its blue field shall be torn out by traitor's hands ; and the "stars of heaven fall as a fig-tree casteth her untimely figs" before a "star of its glory grow dim."

Long may it wave
O'er the land of the free and the home of the brave.

LIEUT. A. H. WHITE, WHITINSVILLE, MASS.

THE OLD FLAG ABOVE ALL OTHERS.—Let no one run the red flag of anarchism over the Stars and Stripes, neither let anyone run the Stars and Stripes over the red flag. The two must never have any sort of union. Anarchism must not take the American republic under its protection, neither must the American republic take anarchism under its protection. We are living in a day when our country needs above all things intense Americans, who will Americanize every foreign thing, and will on no account allow America to be foreignized. Our fathers and brothers died for our country ; it is our duty to live for it. We must pay a price as they paid a price. The price which we must pay for liberty is a pure manhood and an eternal vigilance. The monument which I would place by the graves of our noble dead would be, not a cold marble statue, but an honorable, wide-awake, honest, intelligent, moral, God-fearing American citizen.

DAVID GREGG, D. D.

It was God Almighty who nailed our flag to the flag-staff, and I could not have lowered it if I had tried.

MAJOR ROBERT ANDERSON.

My only defense is the flag of my country, and I place myself under its folds.

J. R. POINSETT.

THE American flag must wave over States, not over Provinces.

RUTHERFORD B. HAYES.

THIS flag is an emblem to represent the birth of a free nation.

MRS. ELIZABETH ROSS.

ONE flag, one land, one heart, one hand,
One nation evermore.

O. W. HOLMES.

WE join ourselves to no party that does not carry the flag, and keep step to the music of the Union.

RUFUS CHOATE.

THE AMERICAN FLAG.

JOSEPH RODMAN DRAKE.

WHEN Freedom from her mountain height

Unfurled her standard to the air,

She tore the azure robe of night,

And set the stars of glory there.

She mingled with its gorgeous dyes

The milky baldric of the skies,

And striped its pure celestial white

With streakings of the morning light ;

Then, from his mansion in the sun,

She called her eagle bearer down,

And gave into his mighty hand

The symbol of her chosen land.

Majestic monarch of the cloud,

Who rear'st aloft thy regal form,

To hear the tempest trummings loud

And see the lightning lances driven,

When strive the warriors of the storm,

And rolls the thunder drum of heaven—

Child of the sun ! to thee 'tis given

To guard the banner of the free ;

To hover in the sulphur smoke,

To ward away the battle stroke ;

And bid its blendings shine afar,

Like rainbows on the cloud of war,

The harbingers of victory !

Flag of the brave ! thy folds shall fly,

The sign of hope and triumph high,

When speaks the signal trumpet tone,

And the long line comes gleaming on.

Ere yet the life blood, warm and wet,

Has dimmed the glistening bayonet,

Each soldier eye shall brightly turn
To where the sky-born glories burn,
And, as his springing steps advance,
Catch war and vengeance from the glance.

And when the cannon mouthings loud
Heave in wild wreaths the battle shroud,
And gory sabers rise and fall
Like shoots of flame in midnight's pall,
Then shall thy meteor glances glow,
And cowering foes shall shrink beneath
Each gallant arm that strikes below
That lovely messenger of death.

Flag of the seas, on ocean wave
Thy stars shall glitter o'er the brave,
When death careering on the gale
Sweeps darkly round the bellied sail,
And frightened waves rush wildly back
Before the broadside's reeling rack ;
Each dying wanderer of the sea
Shall look at once to heaven and thee,
And smile to see thy splendor fly
In triumph o'er his closing eye.

Flag of the free heart's hope and home,
By angel hands to valor given,
Thy stars have lit the welkin dome
And all thy hues were born in heaven.
Forever float that standard sheet !
Where breathes the foe, but falls before us !
With Freedom's soil beneath our feet
And Freedom's banner streaming o'er us.

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FOREFATHERS' DAY.

Historical.—The Pilgrim Fathers who landed from the *Mayflower* on Plymouth Rock, "the rock bound coast," of Massachusetts, December 21, 1620, are often designated "forefathers," especially by New England people. This colony chiefly belonged to a company of people originating in Yorkshire, England, who dissented from the polity of the Episcopal Church, and sought exemption from religious persecution by passing a period of exile in Holland, but who embarked on September 6, 1620 (O. S.), from Delft Haven in south Holland, and set sail from Plymouth, England, in the ship *Mayflower* of 180 tons burden, to find a home in America where they could "worship God according to the dictates of their own conscience." This company consisted of 101 men, women, and children. On November 9, they reached Cape Cod and anchored in the roadstead off Provincetown. They had intended to make their land fall further south, within the jurisdiction of the Virginia Company which had granted them a patent, but stress of weather prevented them from doing so. Finding themselves without warrant in a region beyond their patent, they drew up and signed, before landing, a compact of government which is accounted the earliest written constitution in American history. They also elected John Carver governor for one year. After some exploration of the coast with the object of fixing on a suitable place for founding a settlement, they made a permanent landing at Plymouth, a place already so named on Smith's map in 1616. In four months nearly one-half the colonists died from exposure to the cold and the lack of wholesome food. Shortly after landing, they entered into a treaty of peace with the Indian chief, Massasoit, and his tribe, which remained unbroken for a long time. Through the influence of Captain Miles Standish the disputes with other tribes were soon settled. In the spring of 1621 the *Mayflower* returned to England, and soon afterward Governor Carver died and was succeeded by William Bradford, with Isaac Allerton as assistant.

During the next two years the colonists endured many privations, but in 1623 they were relieved by a bountiful harvest. The plan of property in common which they had adopted at first was now abandoned. In 1622, a Mr. Weston of London who had been connected with the Plymouth colonists obtained a patent and founded a new settlement in Wessaguesset, now Weymouth. The Plymouth Colony failed to obtain a patent and was forced to carry on its government independently of the royal sanction. This they

did, however, with perfect success, upon a plan not unworthy of the democracy of a later time, since the right of the people to govern themselves was fully recognized. A subsequent grant from the council of New England, upon whose territory they were, confirmed to them a tract of land which at present corresponds to the south-east section of the State. They maintained their existence as a colony, though never having a charter direct from the crown, till 1691, when under what is termed the Provincial charter Plymouth Colony was annexed to Massachusetts.

THE BENEFITS OF ITS OBSERVANCE.

EX-JUDGE RUSSELL,

WE are celebrating the anniversary of the landing of the Pilgrim Fathers upon Plymouth Rock and the anniversary of the founding of this society. Our jealous sisters have sometimes said, "How few they were who landed and how numerous they have become"; and observing the enthusiasm and eclat with which our annual festivities have been celebrated, they seemed to say that the arrival of the Pilgrims had been in New York and not on Plymouth Rock. Far be it from us to detract from the merits of our ancestors. We are at least ready to admit that in this great grab-bag—this cosmopolitan grab-bag—our Yankee forefathers, our immediate forefathers, have exhibited a length of arm and a discrimination of touch and grip quite equal to that of the persons whom they found here, or any other race who have come here and taken part with them in that universal grab. But, gentlemen, if we honor the acorn, we need not necessarily detract from the oak which we are ourselves. We can properly and justly look for our immediate progenitors—at least those of us who were born in New York of New England parents—to the great people whose splendid past and brilliant present are but the harbingers of a more magnificent future.

They never thought how clear a light
With years should gather round this day;
How love should keep their memories bright;
How wide a realm their sons should sway.

I have sometimes thought that if this anniversary dinner furnished no more than an occasion for friends, old and young, derived from the same common stock, to meet together and dine together and pay commemorative honors to their ancestry, and so weld anew the bond of kinship, it would be an occasion worthy to be perpetuated, but it has a deeper and wider significance. As Mecca is to the Mohammedan and Jerusalem to the Christian, so we make our pilgrimage to-night to Plymouth Rock, hoping that as we lay our tribute upon that hill, we shall gird up our loins to meet the fortunes, the successes, the trials, and the duties that are before us.

New occasions teach new duties; time makes ancient good uncouth;

He must upward still and onward who would keep abreast of truth.

It is a great satisfaction to me, gentlemen, to be able to assure you that we are on the most friendly terms with all our sister societies. You may wonder how in the world we do it, but we do. As Zachary Taylor said in his first message, "we are at peace with all the world and the rest of mankind." We have enjoyed their hospitality and have felt no less enjoyment in extending to them ours. Sometimes a little wayward, our sisters are sometimes a little jealous, but they unite in celebrating the virtues of your ancestors with a heartiness only equaled by that with which in turn I in your behalf shall unite in celebrating the sturdy virtues of the stock from which they sprung.

When England's prince brought home a fair young bride from Denmark, whose beauty and bright smile won what the sword of the conqueror could never win, the admiring and loving loyalty of a great people, England's poet laureate sang :

Englishmen, Scotchmen, and Welshmen are we,
But we are all Danes in welcome to thee,

Alexandra.

So I may say in your name that English and Scotch and Irish and French and Dutch and German are we who take an honest pride in our ancestry. We love to tell the story of their lives, to boast ever of their great virtues and heroic deeds, but the bright goddess of our love is the land which they peopled, the nation which they founded, the free and happy America which they have given as a heritage to us and to our children.

THE DEBT WE OWE TO THE DUTCH.

REV. DAVID GREGG, D. D.

THE greatness of "the fathers is the explanation of our rapid growth and the secret of our political power." You cannot explain this age and leave out of sight the back age. Take the fifty years prior to the settlement of those American colonies, which were the most mighty and the most permanent—the Jamestown Colony, the Colony of New York Bay, Plymouth Colony, the Massachusetts Bay Colony; take the first fifty years prior to the day the first English ship, the *Godspeed*, sailed up the Potomac, prior to the day the *Half Moon* stopped at Manhattan Island and explored the Hudson, prior to the day the *Mayflower* landed at Plymouth Rock, and then add the fifty years after, the years of the first struggle of the new and daring colonies, which takes us to the close of Cromwell's commonwealth and to the hour when Peter Stuyvesant surrendered New Amsterdam to the forces of New England.

Take this century which I have now indicated into the account and you can explain the American republic. Of the birth and death within it of the men noted in music, the sciences, art, inventions, and statesmanship. Of the discoveries of the telescope, microscope, thermometer, barometer, air pump, the circulation of blood, and the nature and use of electricity. In taking up the story of our Dutch progenitors, I notice at the very start that there are new

claims being made to-day on behalf of the Dutch. American history is being rewritten. New research is being made to find the origin of our civic institutions. Anglomania, if it had the opportunity, would warp all American history, so as to secure the laudation of the English over the just claims of all other nations, especially the Dutch. The writings of Washington Irving made the Dutch the victims of a caricature which captivated the fancy of the world, a travesty which has stood in the way of real and true history. Too much precedence, has been given to the Puritanism and heroism of New England. American history has been too largely written from the English standpoint. Let us divide honors all around and give all of our forefathers their share. England was not the first to lead Europe. It was the Dutch republic that first led Europe. It taught what true liberty was. The entire war of Holland with Spain was a Puritan war, a war for freedom. Three-quarters of a century this war raged. In this war Holland permitted thousands of English soldiers to fight. English soldiers came into her army monarchists and left it republicans and went home to spread republican ideas. For two centuries and a quarter the territory which the hardy Hollanders took from the Haarlem Sea and the Zuyder Zee stood first in civilization. It commanded the markets of the world and the oceans of the world and the commerce of the world and the manufactures of the world and the gold of the world. It was the great intellectual and institutional storehouse of the world. These are undisputed historical facts.

But our object now is to look especially at what Holland did for England, and especially that part of England which sent us the Pilgrims and the Puritans. It was the first to give the English speaking people the Bible in their own tongue. The first complete English Bible in print was the work of Miles Coverdale, who was employed to make the translation by Jacob Van Meteren of Antwerp. The translation was from the Dutch and Latin and was printed in Antwerp, and sent across the Channel by Van

Meteren, to use his own words, "for the advancement of the religion of Christ in England." There was no country so saturated with Bible ideas as was Holland, and this fact accounts for the political energy of the Dutch. Under the persecution of Philip II. and the Duke of Alva one hundred thousand Hollanders crossed the Chaunel and made their homes in the eastern and southern counties of England. What a power this must have been in England. These one hundred thousand came from a land of public schools and universities. Each man brought his Bible, which he could read for himself and for his neighbor. They were not paupers seeking alms ; they were industrious, self-supporting men, scholars, bankers, manufacturers, merchants ; all of them were freemen, refugees for freedom's sake and for conscience' sake. They were men, grand men and brave men ; men constructed out of the very prodigality of nature. They were massive in intellect and in soul. Never in all the history of the world was there such another missionary movement on such a magnificent scale. They taught England commerce, education, agriculture, banking, the trades, morals, republican politics, and above all the true religion. Their daily life was a sermon on Christian virtue and temperance and chastity. It was out of these counties that the university of Cambridge arose, that educational center of broad thought and puritanism which gave America the first scholars and leaders of New England. Above all it was from out these counties, impressed by Dutch ideas and principles and filled with Dutch blood by intermarriage, that with the great exodus to America came the Puritan exodus which made New England what it has been. This is one of the ways Holland has all along been a builder of America.

Brooklyn Daily Eagle.

OUR NEW ENGLAND FOREFATHERS.

REV. H. L. WAYLAND, D. D.

I do not hesitate to say, upon a broad and impartial survey of the situation, that the fathers of New England were the most selfish and grasping set of men of whom history has any record. They wanted the best of everything, and all there was of it.

Take, for example, the matter of ancestors. Many of us have to be satisfied with such ancestors as we have. But they demanded something better. They insisted on having all the good and great men that had ever lived. They began far back. Moses and Joshua and Samuel were Puritans in their reverent regard for rigorous righteousness. As for King David, he was something of a Puritan, but also a good deal of a cavalier. Through all the line of his descendants, the same mixed character prevailed, as sometimes the one, and sometimes the other, came uppermost. Elijah, rebuking kings to their face; Jeremiah in the dungeon; John the Baptist, the great souled apostle who reasoned of righteousness, temperance, and judgment, before the corrupt governor; the prophets who have loved truth more than favor—all these, the early New Englanders coveted for their ancestors.

Through the Christian centuries, wherever there were brave souls that testified for righteousness "till persecution chased them up to heaven," among the Alps of Piedmont, in the Grassmarket at Edinburgh, at Smithfield, in Paris, as the great bell was ushering in the Eve of St. Bartholomew, there were the spiritual ancestors of the Puritans.

They drew their blood from the fellows of the immortal man, who, in the days of Elizabeth (misnamed the Good), after his right hand had been chopped off upon the scaffold, waved the left above his head, shouting for England and liberty. The fathers of these men were on the gallant little fleet which begun the annihilation of the Armada, and made liberty a possibility, as the *Mayflower* made it a reality.

But the Puritans were not satisfied with the past. With the insatiate greed of a millionaire, they wanted the future as well. And so they got possession, somehow, of all the principles which would in coming time be held in reverence. They believed in the existence of right and wrong, and in the infinite supremacy of righteousness. They believed in the intense reality of God and of the unseen and the spiritual; they held that these were the real, and that everything else was the shadow. They held that some things are true, and that some things are not true; that truth and right are above thrones, are above even the majority dear to the American heart.

They believed in man as above institutions, above real estate, above stocks. They believed that greatness is immaterial; that the greatness of a state, of a city, does not lie in its acreage, nor in the assessors' books. They got a mortgage on all these principles, and from age to age they have been foreclosing.

Come with me to the heart of New England. Let us go down into Middlesex. Here is a village which the census credits with two thousand five hundred inhabitants. The soil is thin and scanty; there is no traffic; there are no manufactories. A small sluggish stream flows through the quiet village; the houses are plain, redeemed from bareness only by the touches of good taste. Just before we cross the little stream, we notice a simple monument in the middle of the way; on it we read the lines that have become household words wherever the English language is spoken.

On the other side of the bridge, a little space by the wayside is protected by an iron railing; an inscription tells us that here lie two British soldiers who fell on the 19th of April, 1775. As we draw near the village, you ask, "What house is that?" Why, that is the house where Mr. Emerson framed those calm, philosophical sentences that have molded character all over the world. There is the Old Manse whose "Mosses" are immortalized by the magic of

Hawthorne, and from that plain dwelling (now, alas ! empty), standing a little back from the road, Louisa M. Alcott sent out " Little Women " and " Little Men " to charm a generation of young people. In that house lives E. Rockwood Hoar, wisest and purest of jurists, and therefore not confirmed when General Grant nominated him to the bench of the Supreme Court. " And what is that somewhat peculiar structure standing in the center of an unoccupied field ? " Why, that is the School of Philosophy, where, through the long summer days, the sages assemble to exchange lofty reflections upon the relations of the Inconceivable and the Non-Existent. In the public square is a monument in honor of the sons of the town who fell in the Great War. In the village cemetery, a massive, unhewn boulder marks the grave of that son of nature, Henry D. Thoreau, and in the near distance Walden Pond glimmers in the sun. Elsewhere is a simple shaft over one who died in the hell of Andersonville. Underneath his name, we read those heart-rending words of the lamenting prophet : " They that be slain with the sword are better than they that be slain with hunger." Weighed in scales which are responsive to ideas and to high inspirations, this village is greater than Babylon, greater than old Rome.

Not satisfied with great principles, they were avaricious of great achievements. They subdued forests, organized emigration, marched westward under the star of empire. They achieved Louisburg and Concord and Lexington, and Paul Revere's Ride and the Charter Oak and Bennington and Gaspee Point, and Harvard and Yale and Bowdoin and Dartmouth. They preserved the Union, annihilated slavery, crushed repudiation, made the promises of the nation equal to gold. They have spoken the word of protest and pleading in behalf of the Chinaman and the Indian and the African, in behalf of a reformed civil service, and of honest elections. And where has there been, a battle for God and humanity, that they and their sons have not been in it ?

AMERICA'S DEBT TO HOLLAND.

THERE is abroad in this country, especially among those who have never come into immediate contact with the descendants of the early Dutch settlers, and who have failed to read Motley's and other histories of Dutchland, an impression that the Hollanders are, and have always been, a stolid, go-easy sort of people, with but little enterprise and but comparatively little intellectual vigor. But no mistake could be greater. As a matter of truth, Holland has furnished some of the brightest and most energetic men of modern times, and is an intellectual center from which have radiated beams of light for the whole earth. The Rev. Dr. Blanchard recently delivered a lecture in Portland, Me., on American History, in which he gave some account of Hollanders, reported by the *Portland Daily Press*, as follows :

"Whoever studied the history of Holland is filled with admiration for the character of its people and with amazement at the greatness of their achievements. From this little country has gone forth a love of liberty and an instinct for self-government whose powers shall have no end. He described the country in the time of Cæsar, with its girdle of forests, its embankments thrown up by the sea ; told briefly the story of the various rulers ; concentrated attention in the year 1555, when Charles V. abdicated in favor of Philip II. ; eulogized the magnificent eighty years of battle and its glorious victory for freedom, told of Antwerp, of Holland's agricultural, manufacturing, and commercial supremacy ; pictured its architecture and schools ; showed how its painters and musicians were foremost in the world. Here were morality, religion, freedom, and education. In contrast, the England of Elizabeth was depicted, with its queen not believing in education, its people wild and ignorant, its nobles living in rooms whose floors were covered with rushes and where forks were unknown. Here were cringing to royalty, immorality,

ignorance. Not from England, but from Holland, came to America the ideas and institutions which have made her great.

To Holland America owes her written constitution ; the limitation of the power of the President, by consent of the Senate, in making war and declaring peace, her Senate, the written constitutions of the States, the freedom of religion, the freedom of the press, the wide suffrage and written ballot. To her also America owes the system of free schools, the independence of the judiciary, the absence of primogeniture, the liability of land for debt, the recording of deeds and mortgages, the township system, the district attorney, the right of accused to impartial trial, the improvement of the condition of women, the improvement of the penal system, the organization of our charitable and reformatory work. This is a long and amazing list. . . . The next division of the lecture showed who they were by whom these things were brought to pass in America. First of all, by New York, in 1609, which was ruled in accordance with Dutch laws for over fifty years. Then by the Pilgrims in 1620 ; by the Puritans in 1630 ; by Hooker in Connecticut ; by Roger Williams in Rhode Island ; by Penn and the Quakers in Pennsylvania ; and by the Scotch-Irish in the Carolinas. All were taught by Holland and not by England. This was a marvelous recital, and cannot even be outlined in a newspaper report.

"The last division of the lecture then emphasized the fact that America is not the daughter of England, but of Holland, appealed strongly for a renewed study of the facts presented by Mr. Douglas Campbell in his 'The Puritan in Holland, England, and America,' showed how England is now indebted to Holland, and finally pleaded for an intelligent and passionate love of country. There was no opportunity to sing America, but we could all say, God bless the history of the Dutch Republic, and grant that the present kingdom may become a republic once more, and help America gladly to acknowledge its debt to Holland."

Herald and Presbyter.

OUR DEBT TO PURITAN AND PILGRIM.

THE theocratic state which the Puritans founded in Massachusetts was not suited to our present civilization, with its representatives of all nations and creeds. But it contained the springs of life which purify our civilization and the seeds of that free government of which our liberty under law is the fairest fruit. The Pilgrims and the Puritans were essentially one people, and they came hither with one purpose—a purpose as noble and important as that which brought the Hebrews to Canaan. They did not seek to establish religious liberty, as we understand it, any more than the Jews sought to spread their religion among all nations. They did not intend to allow anyone to be a citizen unless he was in their view a regenerated disciple of Christ. They meant the new England to be to Christians all that the kingdom of David was to the Jews in their palmiest days. Their idea is being wrought out in blessing to the world as different from their plan as the interpretation of Jewish prophecy by the Jews differed from its fulfillment.

But while the Jews repudiated the giving of their religion to the nations, the Puritans have been and continue to be foremost in giving their gospel to mankind. They sought to serve God with all their hearts, and they believed that in making a nation he could use as freemen only those who sought to serve him both in their spirit and in their way. But when they could no longer carry out their plan for a nation, they set themselves to maintain in the nation they had planted the ethical impulse which brought them to these shores and controlled their lives. The Puritan idea of society is that of immortal souls living together, for whom Christ died, and who are therefore bound together for his sake to help one another to live like him that they may live forever with him. It is not only a grand and holy ideal, it is intensely practical, making the welfare of society consist in faithfulness to simple daily duties, whose doing for love's sake is essential to honor.

The Puritans held that their ideal was reasonable, and that no one could seek it acceptably to God unless his own reason approved of it and impelled him to do it. In that principle lay the certainty that in the issue of their new state would be the religious liberty which they would not themselves allow. They believed, and truly, that the strength of Romanism in religion, as well as its despotism in politics, lay in the ignorance of the people; and they sought the freedom which is grander than they knew in the education of all the people, while they sought to inculcate a sense of supreme personal obligation to God. Hence came free churches and free schools, the essential elements of the free state. Hence the Puritan aristocracy, not of birth but of character, became the American Republic, with vitality to assimilate the incoming multitudes of all nations, without losing its virtue.

But to this great end the Puritan in American life is an abiding necessity, maintaining his influence, not primarily by law, but by the authority of an enlightened public conscience illustrated by personal integrity and self-sacrificing lives. Wonderfully have the Puritans maintained this influence in the more than two centuries and a half of their existence on this continent. No nation since the days of Israel was ever founded with so choice people, selected by the operation of so high and spiritual motives, as those whose vanguard was borne across the sea in the *Mayflower*. It was truly said of them that "God sifted a whole nation that he might send choice grain into the wilderness." For more than one hundred years they kept unmixed their own nationality. Even up to the time of the War of the Revolution it is probable that ninety-eight out of every hundred in New England were Englishmen or their descendants. Even at this day the descendants of the twenty-six hundred New Englanders of 1640 number nearly one-fourth of the population of the United States.

The power of the Puritan is not waning in America. It has grown more enlightened and broad. We believe it

is destined to grow more kindly, yet more intense. The Puritan spirit of to-day is the spirit of freedom. Every true son of the Puritans will honor his ancestry by pointing to their deeds and reproducing their lives. The Puritan in America to-day can exercise greater influence than anywhere else in the world.

Congregationalist.

FOREFATHERS' DAY.

REV. DAVID J. BURRELL, D. D.

THEN they came, the sifted peoples of the Old World, the stuff that heroes are made of, Puritans from Old England who had resisted the fires of Smithfield, Huguenots from France, who had heard from their fathers about St. Bartholomew's Day, the "beggars" of Holland racked with fierce struggle against tyranny, the Covenanters of old Scotland from their conventicles among the hills. That migration to the New World was the most momentous the world had known since Abraham departed out of the land of the Chaldees into a country that he knew not of. God had fanned the threshing floor of all Europe to find this wheat for the planting of America. This was the land whereon the ultimate problem of civilization and ecclesiastical freedom was to be brought to a glorious consummation. Men of independence, integrity, intelligence, industry, courage, and broad-mindedness, men schooled by flame and scourge, men who hated oppression and believed in human rights, were needed for it. Poor, but independent, not frilled and powdered, but armed mightily with the sword of the Spirit, and with purpose of freedom pulsating at the very centers of their hearts—these were the men whom God had chosen for the settlement of this land. For a hundred years he had kept the New World waiting until they should be ready to possess it.

THE ADVANTAGES OF A MIXED ANCESTRY.

REV. H. J. VAN DYKE, D. D.

THERE is a phase of thought which ought to lead us at once into harmony and sympathy, and enable us all to rejoice together in honoring famous men and our fathers that begat us. I allude to the fact that Brother Jonathan of Plymouth Rock and Cousin Diedrich of Manhattan Island have been happily mixed with mutual benefit. It would be impossible to address any company like this in New York City without remembering that the blood of the Puritans and the blood of the Dutchmen—not to speak of other bloods—mingle in the veins of the audience, even as they do in the Jersey mosquito.

The advantages of having a mixed ancestry are numerous and considerable. In the first place it gives one a liberal choice of forefathers and foremothers. No respectable American would be content with a single family tree. He likes to have a whole orchard of them. And then as the different anniversaries come around, he can climb up, like Mr. Depew, into the most appropriate tree and cry, "Hurrah for my great-grandfather," and shake the chestnuts down in a rattling shower,

A rich heritage of glorious traditions and examples belongs to us. There is hardly a great nation from which we have not inherited something; hardly a splendid achievement of the sixteenth, seventeenth, and eighteenth centuries, in which we cannot claim a share. The discoveries of Italian and Spanish knights errant of the sea; the triumphs of the German Reformation; the heroisms of the French Huguenots; the daring and victorious battles which little Holland fought against the world for the world's liberty; the Commonwealth of the English Puritans; the peaceful resolutions of 1688, which hurled the treacherous Stuarts from the throne and set the great-grandson of William of Orange at the head of England's

crowned republic; the successful resistance which the peasants of Scotland offered to prelatic tyranny—a thousand histories of dauntless courage, high faith, strenuous endeavor, and forever memorable victories of brave spirits over brute force are ours by an inalienable birthright.

We the heirs of all the ages in the foremost files of time.

But there is another great advantage in having a mixed ancestry. If the elements are well chosen and mingled under propitious influences, the result is likely to be most favorable. The best tea is a blend. The finest fruit is produced by grafting. The strongest and most vigorous stocks are those in which the excellences of different races have been combined. This is true, you know, of England, where Celt and Dane, Saxon and Norman were welded together into one mighty nation. It is a process which no human wisdom would venture to undertake, and no human strength could accomplish. But God who directs the courses of history can carry it out when he wishes, and he has done it for us.

The two chief elements which God chose for the accomplishment of his purposes in this land were originally of the same great Teutonic family, separated for a few centuries by the German Ocean, but kindred in life, in language, and in love of liberty, and reunited on the broad shores of this New World. Brother Jonathan and Cousin Diedrich have done more than any other men for the foundation and upbuilding of our nation; and as they have labored together, they have become one, not by any process of conquest or subjugation, but by a sort of mutual permeation, and interpenetration as a process of "gentle absorption."

Who shall say that both had not gained by the intercourse and the combination, even as the sharp acid of the lemon is mollified, and the heavy sweetness of the sugar is enlivened, when they meet and mingle in the lemonade? Never mind which was the lemon and which was the sugar.

It will do us no harm to admit that, while Jonathan and Diedrich were both perfect of their kind—let no man say a word against them—they were both of a kind which is capable of development, strong enough to be toned down and toned up in the direction of the golden mean.

Each had something to gain from the other. Jonathan was, perhaps, a little too sharp, inclined to use his conscience as a weapon of offense, ready to fight on any point of theology, even the smallest, and to enforce his arguments with whips and faggots. Diedrich was, perhaps, a little too slow, too much like a District Messenger boy, prone to take his ease, to let things slide, to trust in Providence without keeping his powder dry. Each had something to gain from the other ; and I, for one, cannot regret that Providence “mixed those children up,” or profess to believe that the former times were better than the present. On the contrary, we rejoice in the results of time, both for the Dutch and for the Dutchman.

I know that it is customary at these dinners for devout men to carry the “old-fashioned man of God” to his burial with great lamentation, and fire off skyrockets over his grave. The chief purpose for which clergymen are invited to the feast seems to be to wail for our dear departed brother Praise-God Barebones. But in point of fact he is not dead, at least the better part survives—*non omnis mortuus est*—and for the worst part we will not mourn. We would not turn back the hands on the great clock of time. We would not restore the days when Sabbath-breaking was put on a level with murder ; when Christmas was esteemed a heathenish and diabolical festival ; when ministers taught that unregenerate infants occupied the easiest room in hell ; and when a man was liable to be publicly whipped for saying that he could not profit by their preaching.

We rejoice that intolerance has been softened by liberality, and that indolence has been quickened by energy. I

rejoice that the bones of justice have been clothed with the flesh of mercy. I rejoice in the faith that it is possible for a man to believe with all his heart in his own religion, and to allow every other man the same liberty ; to practice piety without persecution, and toleration without indifference, and devotion without austerity, and liberty without license ; to love his God no less truly because he lives with his neighbor more cheerfully and kindly.

But let us not forget that while Jonathan and Diedrich differed somewhat in matters of temper and social conduct and outward appearance, they were always alike in their deepest qualities and their strongest beliefs. Christians by conviction, merchants by profession, lovers and defenders of freedom with every drop of blood in their hearts, they were well fitted to join in the establishment of a nobler commonwealth than the world had yet seen. The founders of Plymouth set up a religious community with commercial purposes. The founders of New Amsterdam set up a commercial community with religious principles. Both carried the same Bible and worshiped the same God ; and they have handed down to us traditions of religious fidelity and commercial integrity which we shall do well to honor.

Shall we be ashamed because our ancestors were trading colonists ; because they bought and sold and exchanged the products of the New World for the riches of the Old ? Nay, rather let us have a care that they have no cause to be ashamed of us. Let us see to it that amid the broadening of our enterprises and the increase of our wealth, we do not lose those principles of uprightness and strict justice and old-fashioned honor which made the merchants of New York and New England respected and renowned. Above all, let us remember with pride and loyalty that we are Americans.

Brother Jonathan and Cousin Diedrich founded a new nation, able to stand on its own feet and light its own fires and wear its own clothes. America is neither an experi-

ment nor an imitation. There is no necessity for us to turn up our trousers in Fifth Avenue because it is muddy in Piccadilly ; or to abolish property in land because Ireland is unhappy ; or to establish a Landwehr because France is jealous of Germany. We have our own history, our own traditions, our own destiny ; and that destiny is not to be conformed to some ancient European model, or remolded after the plan of some crack-brained fanatic with the constitution of a secret society in one pocket and a package of dynamite in the other ; but to work out our own salvation along the lines which our forefathers have laid for us. And those lines are three—reverence for the laws of God, respect for the rights of property, and love for the duties of humanity.

Whoever will accept these traditions is welcome ; America will assimilate him. But if anyone is so cheese-like that he refuses to be digested, he had better stay away. To everyone who desires either to create new distinctions in a silly aristocracy of wealth and station, or to abolish all distinctions in the Dead Sea of Communism, we say : " My friend, this climate will not agree with you. Go and make a little country of your own. Ours is too young to be mummified and too old to be revolutionized."

There is special need for us to remember our American birthright and the traditions of our fathers in this great city, where we have feeble Anglomaniacs on the one hand and furious Communists on the other, and a great mass of the rawest kind of foreign material to be digested. It seems a heavy task. But if the children of Jonathan and Diedrich seem to us few in number compared with the mass of the population, let us remember that the backbone is small in proportion to the rest of the body, and yet the backbone carries the head and wags the tail. Let us confide in the virtues of the native stock. Let us choose for the twin supporters of our republican shield those two old-fashioned figures of Jonathan and Diedrich ; and as the shield itself let us blazon no proud symbol of a privileged class, no red

hand of universal license, but the steadfast, serene, self-poised figure of Liberty.

That her fair form may stand and shine,
Make bright our days and light our dreams,
Turning to scorn, with lips divine,
The falsehood of extremes.

THE RULING SENTIMENT OF THE PILGRIMS.

EDWARD EVERETT HALE.

NOTHING is more interesting than the way in which at once, from the very beginning, the men of the Old Colony—as we still fondly say in Massachusetts—and the men of the Bay joined hands with each other. They were not the same men ; their history was not the same ; their industries were not the same ; their ancient customs were not the same. Here at Plymouth was this little group of English artisans, men who knew how to judge wool, how to spin it, dyers of wool ; men who made fustian as if it pleased God that the dignity of the mechanical arts should be shown in the very planting of an empire ; and here in the Bay were grouped men whom in England they would have called another class ; people who had been in universities, people who had been in the court, people who had friends at court, and perhaps not one man of them of the one colony, in the Old World, had seen one man of the other colony. But this difference of the men is simply external. When they come to their new homes they have one life, because they have one duty.

On these shortest days of the year we gather to testify our honor for the brave men and women who, in the very day of the beginning of winter, planted the foundations of an empire. And our prosperous Massachusetts Colony, on the other hand, made the shore, and landed on the next day, on the 21st of June, in the glow of summer—"What is so rare as a day in June,"—landed in the midst of straw-

berries and flowers and all the luxuries of the Beverly shore. The two days of landing are a fit type of what the little straggling foothold on a desert was as compared with the dignified arrangements of those who came in a fleet, fortified by the charter of a king, to carry on a government in a way predetermined in London.

And yet with all this contrast of men and of circumstances, the two coalesced from the very beginning. The Pilgrim at Plymouth sent his doctor to heal the sick in the Bay. The Governor of Massachusetts goes down and joins in a prayer meeting with the people at Plymouth. From that hour to this there has not been the first shade of difference between the two. From that hour to this hour the two States have been one State, their leaders have been friends, their destiny has been the same, and their dignity has been the same. How do you account for this? Why is it that the States lying side by side are not quarreling together as they always do in feudal institutions or in European history? The difference is that the feudal institutions die within fifteen minutes after the immigrant lands in America. The word feudal is a good one, because it describes the eternal war which exists between the men who are educated in that complicated social system of top, bottom, and middle. The feudal system perishes as soon as every man understands that he is his brother's keeper, and in the company of men who know that they live together for the greater glory of God.

It is in those great words that we find the real secret history of the success of New England. I do not claim it for New England alone. I am willing to admit the claim of my friends on the right and left of me here, who point out so well what the republics have done, men who are trained in the same school of religion with liberty and civilization; but I do claim, as they say in the Patent Office, that the great discovery was the discovery of success for the State where all men act as if they believed in that central statement, that the chief end of man is the glory of God.

What is the chief end of man? Some of you were asked the question in your catechism, and however you blundered in the rest of the catechism, you were able to say in reply : " The chief end of man is to glorify God and enjoy him forever." There is a statement on which Dr. Briggs and his prosecutors will agree ; there is the statement which thousands of men and women—hundreds of thousands of men and women—have believed. Massachusetts is Massachusetts and New England is New England. It is one thing for a man to awake in the morning, meaning to live for his own comfort, for his own palate, for his own want, for his own house, for his own bank account, for his own fame, and it is quite another thing for a man to wake in the morning and come to the consciousness that that day he is to live for the glory of God.

Somehow or other, these simple men and women, trained if you please in a school of what you call ignorance, trained in a life which you now call bigoted, woke in the morning with that divine feeling : The world is to be a better world to-night because I am in it ; this world is to be more God's world because I am in it ; God's kingdom is to come to-day, and it is to come because I am in it. The man with such a conviction goes out to split shingles, and he splits shingles to the glory of God ; he goes to break through a snowdrift, and breaks through the snowdrift to the glory of God. If he goes to capture Louisburg, he captures Louisburg to the glory of God ; and when he goes to defy George III., and the greatest empire of the world, it is for the glory of God that he defies him ; because he understands that he is at work with God, because he knows that he has an almighty ally, this man succeeds.

WHAT THE GROWTH LED TO.

From the day when Winthrop sighted the Beverly shore, they and their companions were trying to advance the world, to make it a better one, or, as they said themselves,

to live in God's glory. It is because of this that Massachusetts and New England can claim any success which they have achieved in four or five continents or on the ocean. It was this that sent their whaling fleets into both the oceans, as Burke said—Burke, who knew nothing of the oceans of to-day. It was because of this—I do not say that they planted schools and colleges, but that they planted civil government; that they built up States; that they united those States when the time for union came; it is because of this that America is the first nation in the world.

Guizot, when he was in exile, asked Mr. Lowell, when he was our Minister in London, how long the American Union would exist, and Lowell said to him: "It will exist so long as the men of America hold to the fundamental principles of their fathers." Central in these fundamental principles is the determination of fathers and of children that in each day of life the world shall be a better world; that is, in each day of life a man shall live to the glory of God.

These gentlemen who are around me, representing other republics and older republics than ours, representing other religions than ours, and states of another origin than ours, must not think that it is I who am describing the morals or the prosperity of New England. I hold in my hand a little slip from the London *Times*, which I carry around with me in my vest pocket lest I should meet an Englishman. The London *Times* is a hard hitter, a hard censor. It does not easily praise, but sometimes it is obliged to praise, compelled by the majesty of truth. "The sympathy of the people of Massachusetts is a title to the consideration of the world. No community of which we have any knowledge approaches, in enlightenment or morality to the inhabitants of this part of the Union," said the *Times* in 1859. We Massachusetts men do not ask, because we are modest, for language more marked than this which is extorted from the lips of the most consistent enemy of liberal institutions.

A WORD FOR THE FUTURE.

And it is to the destiny which awaits such a race that we are willing to commit the future. What that future will be we do not know and we do not ask to know ; but we are firm in the faith that so long as the children will hold to the fundamental principles of the fathers, the same success will crown their endeavors which has crowned those of the fathers if we live to the greater glory of God. If each man of us every day resolves to set this world one stage forward, we are sure of infinite alliance, and he who has the infinite alliance is not apt to fall.

We meet together here at the season of the year when there is least light. Yes, but more light is coming. It is the season which the Church appointed for the celebration of the birth of Christ, because the Church meant to say that at the very moment when the world was darkest there was the greatest certainty of sunlight. This is the month when, by one of those curious coincidences which compel us to believe that history is written by universal law, it happened, as we reverently say, that fifty weavers and spinners and fullers, with their delicate wives and wondering children, laid the foundation of an empire, laid the foundations of democracy, which is to say, of our empire.

The lengthening days shall longer grow,
Till summer rules the land ;
From Pilgrim rills great rivers flow,
Grow stronger and more grand.
So may He grant us that more clear
The Son of Righteousness appear,
And from the doubtful East arise
The noon-day monarch of the skies,
Till all know him as he is known,
And all the world be all his own.

ADMIRATION FOR THE PURITAN CHARACTER.

REV. T. DEWITT TALMAGE, D. D.

IF we leave to the evolutionists to guess where we came from, and to the theologians to prophesy where we are going to, we still have left for consideration the fact that we are here ; and we are here at an interesting time. Of all the centuries this is the best century, and of all the decades of the century this is the best decade, and of all the years of the decade this is the best year, and of all the months of the year this is the best month, and of all the nights of the month this is the best night. Many of these advantages we trace straight back to Forefathers' Day, about which I am to speak.

I only wish I could have kissed the Blarney Stone of America, which is Plymouth Rock, so that I might have done justice to this subject. Ah, gentlemen, that *May-flower* was the ark that floated the deluge of oppression, and Plymouth Rock was the Ararat on which it landed.

But let me say that these forefathers were of no more importance than the foremothers. As I understand it, there were eight of them—that is, four fathers and four mothers, from whom all these illustrious New Englanders descended. Now, I was not born in New England, though far back my ancestors lived in Connecticut, and then crossed over to Long Island and there joined the Dutch, and that mixture of Yankee and Dutch makes royal blood. Neither is perfect without the other, the Yankee in a man's nature saying, "Go ahead !" the Dutch in his blood saying, "Be prudent while you do go ahead !" Some people do not understand why Long Island was stretched along parallel with all of the Connecticut coast. I have no doubt that it was so placed that the Dutch might watch the Yankees.

But though not born in New England, in my boyhood I had a New England schoolmaster whom I shall never forget. He taught us our A B C's.

"What is that?" "I don't know, sir." "That's A"

(with a slap). "What's that?" "I don't know, sir" (with a slap). "That is B." I tell you, a boy that learned his letters in that way never forgot them; and if the boy was particularly dull, then this New England schoolmaster would take him over the knee, and then the boy got his information from both directions.

But all these things aside, no one has higher admiration for the Pilgrim Fathers than I have—the men who believed in two great doctrines, which are the foundation of every religion that is worth anything; namely, the fatherhood of God and the brotherhood of man; these men of backbone and endowed with the great and magnificent attribute of stick-to-itiveness. Macaulay said that no one ever sneered at the Puritans who had met them in halls of debate or crossed swords with them on the field of battle. They are sometimes defamed for their rigorous Sabbaths, but our danger is in the opposite direction of no Sabbaths at all. It is said that they destroyed witches. I wish that they had cleared them all out, for the world is full of witches yet, and if at all these tables there is a man who has not sometimes been bewitched, let him hold up his glass of ice-water. It is said that these forefathers carried religion into everything, and before a man kissed his wife he asked a blessing, and afterward said: "Having received another favor from the Lord let us return thanks." But our great need now is more religion in everyday life.

I think their plain diet had much to do with their ruggedness of nature. They had not so many good things to eat as we have, and they had better digestion.

Still, take it all in all, I think the descendants of the Pilgrim Fathers are as good as their ancestors, and in many ways better. Children are apt to be an echo of their ancestors. We are apt to put a halo around the forefathers, but I expect that at our age they were very much like ourselves. People are not wise when they long for the good old days. They say: "Just think of the pride of people at this day! Just look at the ladies' hats!" Why, there is nothing in

the ladies' hats of to-day equal to the coal-scuttle hats a hundred years ago. They say : " Just look at the way people dress their hair ! " Why, the extremest style of to-day will not equal the top-knots which our great-grandmothers wore, put up with high combs that we would have thought would have made our great-grandfathers die with laughter. The hair was lifted into a pyramid a foot high. On the top of that tower lay a white rose. Shoes of bespangled white kid, and heels two or three inches high. Grandfather went out to meet her on the floor with a coat of sky-blue silk and vest of white satin embroidered with gold lace, lace ruffles around his wrist, and his hair flung in a cue. The great George Washington had his horse's hoofs blackened when about to appear on a parade, and writes to Europe ordering sent for the use of himself and family, one silver-lace hat, one pair of silver shoe-buckles, a coat made of fashionable silk, one pair of gold sleeve-buttons, six pairs of kid gloves, one dozen most fashionable cambric pocket-handkerchiefs, besides ruffles and tucker. That was George.

Talk about dissipations, ye who have ever seen one old fashioned sideboard ! Did I not have an old relative who always, when visitors came, used to go upstairs and take a drink through economical habits, not offering anything to his visitors ? On the old-fashioned training days the most sober men were apt to take a day to themselves. Many of the familiar drinks of to-day were unknown to them, but their hard cider, mint julep, metheglin, hot toddy, and lemonade, in which the lemon was not at all prominent, sometimes made lively work for the broad-brimmed hats and silver knee-buckles. Talk of dissipating parties of to-day and keeping of late hours ! Why, did they not have their " bees " and sausage-stuffings and tea parties and dances, that for heartiness and uproar utterly eclipsed all the waltzes, lancers, redowas, and breakdowns of the nineteenth century, and they never went home till morning. And as to the oldtime courtships, oh, my ! Washington Irving describes them.

But though your forefathers may not have been much, if any, better than yourselves, let us extol them for the fact that they started this country in the right direction. They laid the foundation for American manhood. The foundation must be more solid and firm and unyielding than any other part of the structure. On that Puritanic foundation we can safely build all nationalities. Let us remember that the coming American is to be an admixture of all foreign bloods. In about twenty-five or fifty years the model American will step forth. He will have the strong brain of the German, the polished manners of the French, the artistic taste of the Italian, the stanch heart of the English, the steadfast piety of the Scotch, the lightning wit of the Irish, and when he steps forth, bone, muscle, nerve, brain entwined with the fibers of all the nationalities, the nations will break out in the cry : " Behold the American ! "

Columbus discovered only the shell of this country. Agassiz came and discovered fossiliferous America. Silliman came and discovered geological America. Audubon came and discovered bird America. Longfellow came and discovered poetic America ; and there are a half-dozen other Americas yet to be discovered.

I never realized what this country was and is as on the day when I first saw some of these gentlemen of the Army and Navy. It was when, at the close of the War, our armies came back and marched in review before the President's stand at Washington. I do not care whether a man was a Republican or a Democrat, a Northern man or a Southern man, if he had any emotion of nature he could not look upon it without weeping. God knew that the day was stupendous, and he cleared the heaven of cloud and mist and chill, and sprung the blue sky as a triumphal arch for the returning warriors to pass under. From Arlington Heights the spring foliage shook out its welcome, as the hosts came over the hills, and the sparkling waters of the Potomac tossed their gold to the feet of the battalions as they came to the Long Bridge and in almost interminable line passed

over. The Capitol never seemed so majestic as that morning, snowy white, looking down upon the tides of men that came surging down, billow after billow. Passing in silence, yet I heard in every step the thunder of conflicts through which they had waded, and seemed to see dripping from their smoke-blackened flags the blood of our country's martyrs. For the best part of two days we stood and watched the filing on of what seemed endless battalions, brigade after brigade, division after division, host after host, rank beyond rank—ever moving, ever passing—marching, marching—tramp, tramp, tramp, thousands after thousands, battery front, arms shouldered, columns solid, shoulder to shoulder, wheel to wheel, charger to charger, nostril to nostril.

Commanders on horses with their manes entwined with roses, and necks enchained with garlands, fractious at the shouts that ran along the line, increasing from the clapping of children clothed in white, standing on the steps of the Capitol, to the tumultuous vociferation of hundreds of thousands of enraptured multitudes, crying, "Huzza! Huzza!" Gleaming muskets, thundering parks of artillery, rumbling pontoon wagons, ambulances from whose wheels seemed to sound out the groans of the crushed and the dying that they had carried. These men came from balmy Minnesota, those from Illinois prairies. These were often hummed to sleep by the pines of Oregon, those were New England lumbermen. Those came out of the coal shafts of Pennsylvania. Side by side in one great cause, consecrated through fire and storm and darkness, brothers in peril, on their way home from Chancellorsville and Kenesaw Mountain and Fredericksburg, in lines that seemed infinite they passed on.

We gazed and wept and wondered, lifting up our heads to see if the end had come, but no, looking from one end of that long avenue to the other we saw them yet in solid column, battery front, host beyond host, wheel to wheel, charger to charger, nostril to nostril, coming as it were

from under the Capitol. Forward! Forward! Their bayonets caught in the sun glimmered and flashed and blazed, till they seemed like one long river of silver, ever and anon changed into a river of gold. No end to the procession, no rest for the eyes. We veered our heads from the scene, unable longer to look. We felt disposed to stop our ears, but still we heard it, marching, marching—tramp, tramp, tramp. But hush, uncover every head! Here they pass, the remnant of ten men of a full regiment. Silence! Widowhood and orphanage look on and wring their hands. But wheel into line, all ye people! North, South, East, West—all decades, all centuries, all millenniums! Forward, the whole line! Huzza! Huzza!

THE DUTCH AS NEIGHBORS.*

ANDREW V. V. RAYMOND, D. D., PRESIDENT OF UNION
COLLEGE.

EXPERIENCE shows that neighbors have more to do with human happiness than does health or wealth or the tariff. Neighbors are the real environment of life. Environment is that upon which we depend to modify heredity; and as heredity means for the most of us original sin, the possibility of virtue in this world depends largely upon whether the man who lives next door builds a wire fence between us or a gate that swings both ways. A line fence is a surer index to character than church membership.

Now, the Dutch are known in history as the principal patrons of the double action hinge as a part of a line fence. This makes them the most neighborly neighbors that have as yet appeared in the course of human development, and as all the true development is in the direction of the recognition of the claims of human brotherhood it follows

* A response to the toast, "The Dutch as Neighbors," at the Holland Society banquet, New York, 1894.

that the Dutch are the highest product of the ages—an assertion which strikes your inner consciousness as singularly true. While the fact of this superiority is to you self-evident, I may be pardoned if I dwell upon some of the things that made it a fact, and not simply a pleasing hallucination to which other nations have as much right as have we. As I have said, this position at the head of the race grows out of the neighborly qualities of the Dutch, on the principle that the highest virtue is brotherly kindness.

Now, the test of neighborliness, recognized by all the world, is a willingness to loan which sends the spoons through the gate when the family on this side the fence have company. By this test the Dutchman has gained his place in the grateful regard of the rest of humanity; for I make bold to say, although there is little virtue in such boldness here, that the chief characteristic of the nation has been ability and willingness to come to the help of those who find themselves short in any of life's commodities. Here we strike a great underlying principal. All reciprocal relations are determined by the law of demand and supply. In its grosser form this is the basis of commercial life, and in its finer forms it is the basis of educational, charitable, social, and religious life. All these are possible only as they recognize the principle that some have needs which it is the business and pleasure of others to relieve. Where this is not recognized there can be no associated life of any kind, no commerce of goods, ideas, or friendship. Now, success in trade always depends upon ability to supply a demand, and that is the measure of success in every other department of human interest and effort. The successful physician is the man who can meet the demand of our often infirmities, and that whether he makes money by his profession or not, his success as a physician is quite independent of the condition of his bank account, save in the estimate of those who see no virtue in anything but a bank account.

BORROWING FROM THE DUTCH.

By the same token the success of the Dutch as neighbors appears in the ability and willingness they have shown in meeting the demand of the world for everything that can be borrowed—for that is the test of neighborly virtue. A man may be a good lawyer and even a good preacher and not a good neighbor unless he is in the loan business. The Hollander has been in that business from the day that he took up his residence among the sons of men. As soon as he had a line fence to set up he advertised for a good gate builder. The next-door people have worked that gate for about everything that is transferrable or usable. Some Frenchmen wanted food and lodging when things became a little too crowded at home, so they ran over to the Hollander and he put another leaf in his table and aired the spare room. When some Englishmen came along on the same errand he bade them welcome, saying, "Make my house your home as long as you need it," and when they left he went to the door to see them off and made sure that they took some things that would come handy when they set up housekeeping for themselves in a new world. John Bull wanted some industries, and the Hollander sent over some of his children to teach John's how to do something besides fight one another. The rest of the world found that ideas were sometimes useful, and as the Hollander had enough and to spare he furnished them on demand—ideas about cleanliness and order, about thrift and economy, about commerce and government. Germany wanted liberty. The Hollander first showed them how to get it and to keep it by giving up everything else for it; and after the object lesson of the Eighty Years' War, pitched in and helped the Germans to get it for themselves in the Thirty Years' War. Protestantism wanted a creed, and the Hollander said, "Come to Dort and you shall have it." They came and took away the best creed that Christendom has yet known. America wanted men, so the Hollander

sent some of his sons, and American civilization began at Fort Orange, now Albany.

The first thing that these sons did was to carry out in the New World their ancestral ideas about a line fence. From the first they were neighborly to the Indians. The gate was a pleasing novelty to the Indian, and so he always came in that way, quietly and peaceably, and did not get exasperated by being obliged to climb the fence. This is only another proof that the gate is the greatest civilizing agency that man has ever discovered ; and the only man whom the Dutchman has ever fought has been the one who has tried to get into his house some other way. He insists upon his right to be neighborly if he has to fight for it. It was only because Philip tried to nail his gate, suppress his kindly nature, and make him as bigoted and narrow and exclusive as the Spaniard, that the Dutchman took down his gun and went after Philip. So in the New World the Dutchman's sons have never fought for anything but the right of hospitality. They have been willing to be robbed of everything but their kindly nature, and have gone on loaning to anybody and everybody who knocked at their doors, not only their goods and chattles, their ideas and principles, but themselves ; so that there is scarcely a business enterprise or a charitable institution or a church in their neighborhood that does not depend upon Dutchmen.

DUTCH INSTITUTIONS.

One result of this loan system has been that distinctively Dutch institutions have never grown to colossal or even impressive size ; in fact, bigness has never been a Dutchman's ambition. It takes a certain amount of selfishness to realize such an ambition, and that is the one thing the Hollander has lacked. Instead of wishing to increase the size of his own house, so as to dwarf others in comparison, he has been willing to increase the size of other houses so that there would be more uniformity

on his block and a greater sum total of happiness in his part of the world. There was a time when Holland might have annexed a large part of Europe and built up a great empire under her own flag, but Holland chose instead to build up other nations under their own flag. Now that is a kind of virtue not generally understood, and it makes the world regard the Hollander as queer, to say the least. Not to get all that you can for yourself is an evidence to the popular mind of lack of brains or lack of push, and the one is deemed as bad as the other. The more charitable called the Dutchman simply old-fashioned in his notions. But when, let me ask, has it been the fashion to put a stone in another man's house that you might have put in your own? Why! the fashion has always been to pull down the other man's house to get building materials for a new story for your own, and that, too, whether you needed the story or not. The only trouble with the Hollander to-day is that so far from being behind the times, he is, God only knows how far, ahead of them, for no man scanning the horizon can tell just when it is going to be the fashion to "lend, hoping for nothing again," or to "do unto others as ye would that they should do unto you." The rallying cry of the present is very much as it has always been, "every man for himself and the devil take the hindermost." About the only use we moderns find for the devil is to bring up the rear of the procession for the purpose of gathering in the footsore and weary, the maimed and fallen. Now Dutch theology runs so far counter to popular theology as to reverse this idea, for it makes these people the divine care and puts the devil at the head of the race to lead the selfishly ambitious on to their own destruction; so that the man who stops to lift up the fallen or to help along the feeble gets nearer to God than do the selfishly successful.

Now, that has been the Dutchman's creed and the Dutchman's practice, and the only ground upon which he can be called old-fashioned is that some nineteen hundred years ago it was the creed and practice of a certain Teacher

and his disciples in Palestine ; but it was not popular then, and the fact that the Dutchman's ideas of life are drawn almost exclusively from that source does not tend to make him a popular model to-day, and may justify the charge that he is not up to date. It is an old Book that defines a neighbor as the man who helped one of another nation in distress and loaned him his beast and his wine flask and his oil bottle and purse, and in realizing that description the Hollander may seem out of date.

But that old Book is a prophecy of the golden age that ever beckons this stumbling world onward. It gives a picture of life not as it was or is, so much as of life as it shall be, and the older it grows the more divine appears its portrayal and the more inspiring its promise of a new heaven and a new earth wherein dwelleth righteousness, for the world learns slowly and by bitter experience that selfishness is the curse of life ; but still it learns, and every step in its progress only brings out more clearly the blessedness and the holiness of the time when men shall not learn war any more, when the cry of weakness shall be the call of God, when the glory of life shall be to minister and the greatest among men shall be the humblest servant.

The more clearly this vision rises before humanity the more exalted will appear the character and the work of the people whose chief distinction among the nations of the earth has been the service they have rendered, not for selfish gain or passing glory, but out of human sympathy, as though their brother's "sin and sorrow were their own." Let other nations sing of victory over the weak, the spoils gathered by force along life's highway ; let the priests and the Levites of a proud ecclesiasticism meditate upon the glories of their temples and the splendors of their festal days ; we tell of the goodness and graces, the strength and the gentleness that have gone to the help of the weak, the wounded, the distressed—the Samaritan spirit that has made Holland a neighbor to the humanity that has fallen among thieves.

HOLLAND'S PLACE IN HISTORY.

Gentlemen, toward the realization of the divine idea of human brotherhood all the hidden forces of life are working. I say hidden because all constructive energy works in secret. The leaven that lifts and lightens the meal is buried ; the sunshine and air and water that build the tree, first lose themselves in its life ; and all the forces of righteousness in human society are unseen because pervasive. And so the measure of a nation's influence is determined, not by the extent of its territory, the absoluteness of its sovereignty, the visible strength of its institutions, but by the spirit, the unseen energy which it contributes to the life of the world. The first condition of constructive power is the apparent loss of that power. Holland's place in history is not fixed by its institutional greatness, but rather by the diffusiveness of the ideas, the spirit, which constitutes its real life. Its part in the making of America is not seen in the separate institutions, civil, educational, religious, which it transplanted, but in the spirit of its scattered people losing everything like organic union, but thereby carrying into every community and every school and every church the influence of a high ideal of character, a strong sense of human brotherhood, a spirit of conciliation and kindness which is to make it the destiny of Holland to live a still larger life in the America which is to be the strong and helpful neighbor to all the world, hastening the time when all the sons of men shall be the sons of God, and He who " went about doing good " shall be in truth the king of a regenerated humanity, and the whole earth one great neighborhood, where the need of each will be the care of all

THE FOREFATHERS WERE GOD'S NOBILITY.

CHAUNCEY M. DEPEW.

I WAS never so much impressed with the countless numbers and universal pervasiveness of the family as I have been since I became one of its members. The bank and the factory, the store and the counting room, every standing place where energy, faculty, and thrift can get a foothold is occupied by a Yankee. He can both build and climb. No depth discourages and no height dazes him. He will earn a living where the keenest Hebrew would starve, and grow rich where all other races can only plod. It is only in great cities like New York, where Europe and Asia combine to keep him down, that he can be prevented from running the government. I was not adopted because it was necessary to increase the family.

The Pilgrims who came over in the *Mayflower* were mainly equipped with ideas and household furniture, but the twenty thousand Puritans who came after, brought with them five hundred thousand pounds. It has been estimated that the equivalent would be in our time not less than fifteen million dollars. The history of immigration may be searched in vain for any parallel. These people were led by graduates of Oxford and Cambridge. They were educated and prosperous beyond the mass of their countrymen. There were no idlers, nor paupers, nor lepers, nor anarchists among them. They were one and all workers. They came to found homes and build a state.

The Puritans, more than any other of the original factors in our beginnings, rescued this continent from the savages and from Europe. To enjoy the benefit of the liberties which they established, there have come across in the century now closing twenty millions of emigrants. They were of every race and of all creeds.

They have been cordially welcomed and adopted into the equal rights and inheritance of American freedom and

opportunity. The superb and unequalled development of the United States is largely due to their energy and industry. Now in the plenitude of our prosperity, power, and resources, with the duty of protecting the purity and health of sixty-five millions of people, and of preserving order and law and liberty, we must guard our port against undesirable immigration. As the standard of what we require rises, the quality of what we receive deteriorates. Neither our hospitality nor our domain is exhausted. We have room and opportunity for intelligence, integrity, thrift, for ardent and worthy apprentices for the priceless privileges of American citizenship. But the time has come to inform emphatically all the governments and municipalities of Europe that the refuse of their populations cannot have refuge here. The first principle of international comity upon which we must insist is that each nation shall care for its criminals, its paupers, its diseased, and its social outcasts. I once asked a New England clergyman, a classmate of mine—who was stationed at Peekskill—what were his intentions for the future of a vigorous youngster who was playing on the lawn. "Well," said he, "my wife and I believe in natural selection, and letting a boy follow the bent of his mind. To find out what that was, we left him in the sitting room one day with a Bible, a silver dollar, and an apple. I said: 'If when we come back he is reading the Bible I shall train him to follow me as a preacher; if he has pocketed the dollar I will make a banker of him; if he is playing with the apple I will put him on a farm.' When we returned he was sitting on the Bible, eating the apple from one hand and clutching the dollar in the other, and I remarked: 'Wife, this boy is a hog; we must make a politician out of him.'"

But, unfortunately, recent events have put me out of politics. Modern investigations and merciless criticisms have murdered our heroes and exploded our myths. They have taken away from us Pocahontas and William Tell. They have destroyed the romantic environment of Mary,

Queen of Scots, and undermined the greatness of Queen Elizabeth. But the closer we study their lives, and the better we know their deeds, the more profound is our admiration and the greater our reverence for the Pilgrim Fathers. Between the drafting of their immortal charter of liberty in the cabin of the *Mayflower* and the fruition of their principles in the power and majesty of the Republic of the United States of to-day is but a span in the records of the world, and yet it is the most important and beneficent chapter in history. To be able to claim descent from them, either by birth or adoption, is to glory in kinship with God's nobility.

THEIR IDEAL OF EDUCATION.

SETH LOW, PRESIDENT COLUMBIA COLLEGE.

It is a legitimate source of pleasure and of pride to all of us who claim our parentage from New England, and I believe I may say without reserve to all of any origin who are engaged in the higher education all over the country, that New England's old college foundations still endure and perform still their ancient and honorable service. They have weathered the storms of centuries. They still illustrate to their younger sisters a high educational ideal and an absolute fidelity to every pecuniary trust. They set a standard such that none may be unworthy who strives to attain it. The effort to surpass it is the animating ambition of the higher education throughout the land. This is genuine leadership. It rests in part, and legitimately, upon the fact of age, but only because in their age they are full of the fire and vigor of youth. This animating influence going out from them is a splendid contribution to the educational life of the country.

In New England, and everywhere, our colleges teach idealism and they teach patriotism. It was at Amherst that Henry Ward Beecher first felt the spark that set his

nature on fire and made him the fearless champion of the slave. The secret is a simple one. In college young men are brought, at a time of life when they are peculiarly sensitive to such influences, into personal contact with men of character, who are not often worldly minded in any sordid sense, but who often are fine types of devotion to some forms of truth. They come under the influence also of the great thoughts of the great men of other days. It is not strange therefore that when they go out into the community they lend themselves readily to civil service reform, or to whatever may chance to be the great reform of their time. For, with all this idealism, the colleges teach history and philosophy. Something the graduates know also of the science of government, not as it is illustrated in the murky waters of current history, but as it is embodied in the profound teaching of past politics and the great utterances of great leaders.

THEIR HERITAGE TO US.

DAVID C. ROBINSON.

I WAS not present at the first New England dinner in December, 1620. Some of my speech-making friends, however, have just assured me that they were in attendance at that notable meal, and I am inclined to believe them. In *vino veritas* was a cardinal maxim of Puritan faith, and judging by that rule, if my associate orators do not tell the truth to-night, they never will. I congratulate the society on its literal reproduction of the exact bill of fare enjoyed by our fathers on that wintry night 272 years ago. I can see them now, a lank and hungry company around just such a spread as this on Plymouth Rock, filling their hats with hard boiled eggs to take home to the children, and their heads with something harder to carry back to connubial welcome when the feast was over.

A proper estimate of the Pilgrims from New England can hardly be reached without some study of what they left behind and why they left it. This involves a short and truthful glance at early Pilgrim history and methods. It is a sad commentary on the dense ignorance which degrades our time, that eighty-six annual dinners should have come and gone—especially gone while the diners were actual strangers to the events and individuals they ate and drank to commemorate. The true history of our Pilgrim Fathers, founders of a civilization whose corner stone was a Thanksgiving dinner, and whose superstructure was the Declaration of Independence, is yet unwritten. It might be well before further dyspepsia has disseminated the ranks of this self-denying combination, that some little attention should be given, with such measure of sobriety as can now be scared up in this department, to the living question of who the Pilgrim Fathers were; where they came from; what they came for; how they came, and when they got here, if it be finally conceded that they ever came at all. A good deal of complicated history might perhaps be unraveled if the city of New York would oftener wrap the mantle of humility about its head and take lessons of those Pilgrims from New England, who brought up from the county of Chemung, and established there, the extraordinary system of mingled politics and statesmanship which has excited the wonder and admiration of the world.

OUR TURBULENT ANCESTORS.

The Pilgrim enterprise is supposed to have originated in a church row in England, which lead our turbulent ancestors to make a still more turbulent settlement in Holland after having caused no end of trouble to the police, and spent from thirty to sixty days of peace in jail. It is not definitely settled whether their war with the police grew out of a divorce case in the congregation or the slackness of the police superintendent with reference to complaints by

some local society for the prevention of crime. Their distinguished pastor discovered early that so much religion and taste for liquor could never be long content in any country then known on earth. He therefore chartered the leakiest sailboat in the bay and sent his congregation adrift on the plea of civilizing Indians in the, at that time, unknown America, who were reputed to have the taste for liquor, but not that for religion. At the last moment the discreet pastor went ashore to get his umbrella and hotel bill, deftly bribing the hackman to get him left at the sailing hour. This unfeeling desertion caused some moaning at the bar, or over it, as the *Mayflower* put to sea.

Laugh at their whims and rigid tenets as we may, they have left us a heritage unequaled in the story of the world. Theirs was a mighty struggle for all that may ennoble man or make him better than his fathers were. The hopes and fears of all the ages centered in that shaky ship bound westward on an unknown and tempestuous sea. The spirit of the free was with that little bark, as each day gave its light, the God of the heroic and the true its pilot, when the night came down on the sea. A wild and stormy ride from shore to shore ; a fierce and bitter strife with fire and flood, savage and element, their daily portion as they sail and when they rested on the rocky shore they called at last their home. What wonder that they cradled there at once the offspring of their love and the freedom of their kind ; what wonder that from their sturdy loins sprang forth a race of giants, fit warriors for the rights of generations yet to be ; what wonder that sires and sons have laughed to scorn the fear of tempest or of tyrant in service of their faith through all the years. Well sang their favorite bard, of sons, as he might have sung of sires and their adopted shore :

Wild are the waves which lash against the reefs along St. George's
bank,
Cold on the shore of Labrador the fog lies white and dank.

Through storm and wave and blinding mist, stout are the hearts
that man

The fishing smacks of Marblehead, the sea boats of Cape Ann.
The cold north light and wintry sun glare on their icy forms,
Bent grimly over their straining lines and wrestling with the
storms.

A hardy race, worthy to set the pattern of civilization
and liberty to the mighty people who to-night affectionately
called them "fathers" in blood, in liberty, love, and truth.
All that nations can owe to founders; all that children can
owe to parents; all that truth and self-denial can owe to
their especial champions, is laid upon the altar of their
memory to-night. Peace to their sacred ashes, those Pil-
grim Fathers of our life. Their sacrifices were many and
their joys were few. Yet somewhere in the land where
faith meets its reward; somewhere in the heaven of the
good and the pure; somewhere within those temples of
magnificent justice where is given alike reward for good
and punishment for evil done on earth; somewhere beyond
the reach of human toil or strife, those Pilgrim ancestors
shall be given meed well-fitted to their high deservings;
and

Till the sun grows cold and the stars are old,
And the leaves of the Judgment Book unfold,

no man among their sons shall feel within his veins the
bounding of their consecrating blood without thanks for
every drop that links him to their heroic lives.

No other landing, temporary or permanent, upon our
own or upon any other shore, can ever usurp their title, or
ever supersede or weaken their hold upon the world's
remembrance and regard

ROBERT C. WINTHROP.

PLYMOUTH AND ITS SURROUNDINGS.

ALL this Pilgrim land is sacred soil, commemorated by the early wanderings of that adventurous band of Christian explorers, by their settlements, and by the history of later years. Here is Plymouth, looking out on the bay where the *Mayflower* rode at anchor, with her immortal Rock and her graves of the "Fathers." Here is Provincetown, where the Pilgrims first landed and where the New England washing day was christened. Barnstable is here with many a memory of those old days. Pocasset sits like a queen on the green shore, fragrant with the renown of the dusky Indian Wetamoo, who fought like a lioness to save her home and her nation. And there, too, is Mount Hope, the seat of those royal princes Massasoit and Philip. Through every one of these little villages and among these forest-clad hills the warwhoops of the Wompanoags of old time pealed and thundered. At Duxbury you can see the homes of Miles Standish and of John Alden and his wife Priscilla, whose romantic courtship our great poet has celebrated in melodious verse.

In our mind's eye we can see the little shallop anchor near the shore, and the boatload of passengers disembark on the icy rocks on that long ago December day. Then they come walking up the hill, just as in the famous picture, old men and matrons, young men and maidens, and the slight, buoyant figures of children. There is the dignified Carver, the venerable Brewster, the doughty Standish, the enterprising Bradford, the discreet John Alden; and there is Rose Standish, soon to die, and Susannah White and her boy baby Peregrine, and blushing Priscilla Mullins and stately Dorothy Bradford and sweet Mary Chilton. Steeple crowned hats and silken hoods, steel caps, padded doublets, and Tudor farthingales all pass up over the frozen ground, and the site is chosen for a resting place.

Neither the bay nor the shore can have changed much since that day. There are the beaches of white sand,

the shore in places exposed to the ceaseless rolling of the surf, and again receiving the advances of the tides quietly without the turning of a single tiny sand crystal. From the rock which marks the landing place of the Pilgrim Fathers away round to the "White Horse," beyond Manomet and Indian Hill to Sandwich line, isolated boulders, rock patches and masses, and craggy formations alternate, realizing with every increase of the ocean breezes the ideal which haunted the mind of the poetess when she wrote :

The breaking waves dashed high
On a stern and rock-bound coast.

Look where you will, for each scene has an association and a history. Off to the right, landward, and looking across the valley or gorge through which runs the stream traced by the Pilgrim Billington to its source, is "Watson's Hill," thick dotting houses and estates now covering the spots where once the Indian sagamores and braves held their "powwows" and celebrated the feasts incident to their assemblages. In the opposite direction the great monument shows in bold relief, its foundations resting where once Massasoit and Samoset reigned as forest kings, and upon grounds whose historic association is probably only surpassed in interest by that unwritten history enacted since the creation. Looking seaward, not far from the point of the long, slender beach, the "Cow-yard," where the *Mayflower* lay at anchor while her company landed, is plainly visible in every part of its surface. On the other side and near the Duxbury shore Clark's Island, named for the mate of the *Mayflower*, seems to float upon the water and lift its rounded hills and greenest tree tops in clear contrast to the sun-bléached sands which stretch along for miles beyond and behind. There the Pilgrims worshiped on their first Sabbath, in a temple not made with hands.

The waves around were roaring,
The chilly winds were blowing.

Further inland, on the Duxbury shore, "Captain's Hill," with its monument to Miles Standish capping the view, rises like a vast pyramid out of a plain, and in a great semi-circle beyond the horizon settles down, forming the outlines of the famous bay on the far side of which, in a clear day, the tip end of Cape Cod may be distinctly seen, thus bringing all the prominent localities made famous by the Pilgrims into view from one standpoint.

Two hundred years ago, as to-day, Plymouth occupied the slope of a hill, stretching eastward toward the sea-coast, with a broad street half a mile long leading down the hill, and another street crossing it in the middle.

The houses were constructed of hewn planks, with gardens which were enclosed behind and at the sides with the same material. At the end of the streets were wooden gates, and a stockade was built on the highest ground for the mutual defense of the settlers. In the center, on the cross street, stood the governor's house, before which was a square enclosure, with four guns mounted so as to command the streets. The church stood upon the hill. This was a large flat-roofed structure made of thick sawn planks supported by sappling beams, upon the top of which were placed six cannon, and where a guard was always stationed to watch the surrounding country. Hither every Sunday the inhabitants came at the beat of the drum, the men carrying their arms with them for fear of the Indian foe.

The scenery about Plymouth is enchanting. The town boasts of three hundred and sixty-five ponds, one for each day of the calendar year. There is also an abundance of woodland, and so the drives, whether along shore or inland, are picturesquely charming.

Even apart from its historic associations Plymouth is pleasant and interesting, and those who visit the place and confine their attention to Burial Hill and Pilgrim Hall will lose many of the attractive features of the place.

Morning Star.

DEFENDING THE PURITAN FATHERS.*

HON. JAMES RUSSELL LOWELL.

THE worst kind of religion is no religion at all, and these men living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men, who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders.

I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious convictions ; so that, whatever it may be safe for us to think—for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character—I do not know what would become of the less favored classes of mankind if they undertook to play the same game.

THOUGHTS PERTINENT TO FOREFATHERS'
DAY.

NEW occasions teach new duties ; time makes ancient good
uncouth ;
They must upward still and onward who would keep
abreast of truth.
Lo ! before us gleam her camp fires. We ourselves must
Pilgrims be ;
Launch our *Mayflower* and steer boldly through the des-
perate winter sea,
Nor attempt the Future's portal with the Past's blood-
rusted key.

JAMES R. LOWELL.

* From an after-dinner speech.

FRANCE lost her Pilgrim element in the expulsion and massacre of the Huguenots, and her noblest political aspirations have lacked the moral strength that comes of a pure and vigorous religious faith. . . But the men who came hither brought the fundamental conception of man restored as a child of God. Personality was their root idea, the personal soul linked to the personal God ; and this was greater than king or parliament, this was greater than church or bishop, and no combination against this could ever crush it.

REV. DR. J. P. THOMPSON.

GIVE a thing time ; if it can succeed it is a right thing. Look now at American Saxondom ; and at that little fact of the sailing of the *Mayflower* two hundred years ago . . . ! Were we of open sense as the Greeks were, we had found a poem here ; one of nature's own poems, such as she writes in broad facts over great continents. For it was properly the beginning of America. There were straggling settlers in America before, some material as if a body was there ; but the soul of it was first this. . . They thought the earth would yield them food, if they tilled honestly ; the everlasting heaven would stretch there too, overhead ; they should be left in peace to prepare for eternity by living well in this world of time, worshipping in what they thought the true, not the idolatrous, way. . . Hah ! these men, I think, had a work ! The weak thing, weaker than a child, becomes strong in one day, if it be a true thing. Puritanism was only despicable, laughable then, but nobody can manage to laugh at it now.

THOMAS CARLYLE.

WITH our sympathy for the wrong doer we need the old Puritan and Quaker hatred of wrong doing ; with our just tolerance of men and opinions a righteous abhorrence of sin. . . The true life of a nation is in its personal morality, and no excellence of constitution and laws can

avail much if the people lack purity and integrity. Culture, art, refinement, care for our own comfort and that of others are well, but truth, honor, reverence, and fidelity to duty are indispensable. . . It is well for us if we have learned to listen to the sweet persuasion of the Beatitudes, but there are crises in all lives which require also the emphatic "Thou shalt not" of the Decalogue which the founders wrote on the gate posts of their commonwealth. . . The great struggle through which we have passed [the Civil War] has taught us how much we owe to the men and women of the Plymouth Colony—the noblest ancestry that ever a people looked back to with love and reverence.

JOHN G. WHITTIER.

OUR fathers brought with them from England two priceless possessions—the common law and King James' Bible—the former a vital organism, not of symmetrical form and graceful outline, but full of the vigorous sap of liberty and drawing its growth from the soil of the popular heart; the latter, apart from its transcendent claims as the revelation of God to man, in a purely intellectual aspect the most precious treasure that any modern nation enjoys, preserving as it does our noble language at its best point of growth—just between antique ruggedness and modern refinement—embalming immortal truths in words simple, strong, and sweet, that charm the child at the mother's knee, that nerve and calm the soldier in the dread half hour before the shock of battle, that comfort and sustain the soul that is entering upon the valley of the shadow of death. . . The progress of our country is not traced by the camp, the *café*, the theater, and the prison, but by the meeting house, the schoolhouse, the courthouse, and the ballot-box—all the legitimate fruits of the Bible and the common law.

HON. GEORGE S. HILLARD.

THE introduction of liberal education by the earliest settlers of New England was the natural consequence of

their acquaintance with the English universities. They brought to the western world the ideas that were dominant in Oxford and Cambridge. A recent lecture of Professor Jebb exhibits the development of liberal education in those seats of learning, during the four centuries which preceded the settlement of New England. Our colonies were planted at a time when the discipline of collegiate residence overpowered the freedom of university life, and also when a theological bias and a classical bias controlled the instructions. These ideas were dominant for at least two centuries in Harvard and Yale, and by inheritance in the other colleges of this country which were governed by their example. It may be true this was a glacial epoch, as Mr. Charles Francis Adams has called it, and that Cotton Mather or Jonathan Edwards were boulders left by the receding ice, but those who take this view must account for the appearance of Benjamin Franklin, Professor Winthrop, Count Rumford, Samuel Johnson, the friend of Berkeley, Jonathan Trumbull, and hosts of good citizens who made New England the abode of law, order, thrift, and contentment prior to 1760, when the age of independent statesmanship began.

PRESIDENT D. C. GILMAN,

JOHNS HOPKINS UNIVERSITY.

No other rock is so certain to strike a patriotic spark in the heart of an American. Wherever men go forth to new fields or engage in new missions, to exalt humanity and build up the kingdom of God, inspired by love of religious liberty and guided by the new light that ever breaks from God's Word, they can take with them no more sacred memento of the noble past, and nothing more certain to fire with patriotism and religious fervor every honest endeavor for the future, than a son's portion of the spirit of the godly men and women whose memory we celebrate to-day, of which Plymouth Rock is the monument and emblem

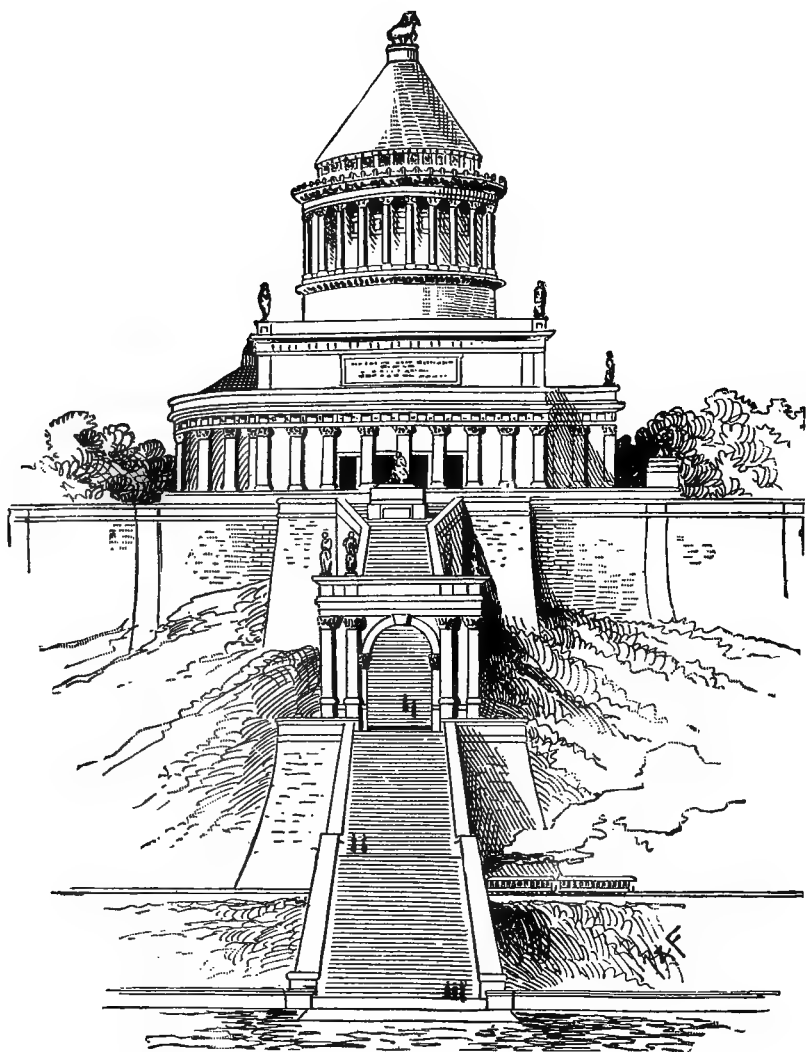
REV. W. C. BARTON.

THE whole course of the Protestant Reformation, from the thirteenth century to the nineteenth, is coincident with the transfer of the world's political center of gravity from the Tiber and the Rhine to the Thames and the Mississippi. The whole career of the men who speak English has within this period been the most potent agency in this transfer. In these gigantic processes of evolution we cannot mark beginnings or endings by years, hardly even by centuries. But among the significant events which prophesied the final triumph of the English over the Roman idea, perhaps the most significant—the one which marks most incisively the dawning of the new era—was the migration of English Puritans across the Atlantic Ocean, to repeat in a new environment and on a far grander scale the work which their forefathers had wrought in Britain. The voyage of the *Mayflower* was not in itself the greatest event in this migration, but it serves to mark the era, and it is only when we study it in the mood awakened by the general considerations here set forth that we can properly estimate the historic importance of the great Puritan exodus.

JOHN FISKE.

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THE GRANT MONUMENT, RIVERSIDE PARK, NEW YORK.

The base is a cube 100 feet square, surmounted by a pyramid 70 feet high, to be crowned by an appropriate piece of statuary. The approach from the Hudson River landing, West 122d Street, is by spacious flights of stone steps. Commenced April 27, 1891. Estimated cost, \$600,000.

GRANT'S BIRTHDAY.

Biographical.—Ulysses S. Grant, eighteenth President of the United States, was born of good English ancestry, at Point Pleasant, Clermont County, O., April 27, 1822. His grandfather, Noah Grant, fought at the battle of Lexington, and was promoted to the rank of captain. Ulysses attended school at the Academy at Ripley, O., after which he entered the Military Academy at West Point, where he was graduated May 15, 1839, being then scarcely eighteen years of age. He ranked as a fair general scholar, and excelled in mathematics.

He took part in the Mexican War, distinguishing himself for coolness and bravery, and was promoted to the rank of captain in 1853. He remained with his regiment until 1854, when he resigned, and in complete poverty returned to private life. He tried farming and real estate business with but moderate success, after which he became a partner with his father in the leather trade, at Galena, Ill. Here he remained until President Lincoln issued his call for seventy-five thousand troops. He wrote to the authorities at Washington tendering his services, but received no reply. He marched to Springfield at the head of a company of volunteers. Governor Yates needed some one with military knowledge to assist him, and so made him his mustering officer. He soon held a colonel's commission, and two months later was made brigadier-general. On the 15th of February, 1862, he captured Fort Donelson, after much hard fighting, which was the first great victory of the war. His reply to the rebel general who attempted to delay his operations, "I propose to move immediately on your works," was caught and repeated all through the country. Grant's reputation as a fighting general was now established. At Pittsburg Landing he was surprised; his army and his reputation suffered somewhat, but he grasped victory in his defeat.

The capture of Vicksburg, and the consequent opening of the Mississippi River, was hailed with the wildest delight all over the North, and by common consent Grant became, in fact, the generalissimo of the forces of the United States. His rapid promotions had no evil effects upon him. Placed in command of seven hundred thousand armed men, he announced that his headquarters would be in the field, and promptly inaugurated two grand movements, the success of which ended the struggle. One of these, against Atlanta, Ga., he committed to General Sherman;

the other, against Richmond, he conducted himself. Driven from his stronghold, Lee, with the remnant of a great army, retreated to Appomattox Court House, where he surrendered to Grant and the war ended. Grant's conduct in this great triumph was marked by a delicacy that extorted praise from his bitterest enemies on both sides.

On the 21st of May, 1868, Grant was nominated for the Presidency, and was elected over Horatio Seymour by a large majority. His first term gave such satisfaction that he was renominated, June 5, 1872, and was elected over Horace Greeley. President Grant was an honest, virtuous executive officer. His tenacity for his friends, leading to the exclusion of more capable men, somewhat dimmed the glory of his administration.

In May, 1877, he made an extended tour around the world, and his receptions were perfect ovations. He was a leading candidate for a third presidential term in the National Republican Convention of 1880. He died at Mount McGregor near Saratoga Springs, July 23, 1885.

OUR VICTORIOUS GENERAL.

CHAUNCEY M. DEPEW, AT THE UNVEILING OF THE GRANT MONUMENT, GALENA, ILL., 1891.

THIRTY years ago your city of Galena numbered among its citizens a man so modest that he was little known in the community ; a merchant so humble that his activities were not felt in your business. Three years later his fame illumined the earth, and the calculations of every commercial venture and of every constructive enterprise in the country were based upon the success or failure of his plans. He was then supporting his family on a thousand dollars a year, and before the third anniversary of his departure from your city he was spending four millions a day for the preservation of the Union. One of the patriotic meetings, common at that period all over the North, was held here to sustain President Lincoln in his call for seventy-five thousand men to suppress the Rebellion. The ardor and eloquence of John A. Rawlins so impressed an auditor whom none of the congressmen and prominent citizens on the platform had ever met, that he subsequently made the

orator his chief of staff and secretary of war. Someone discovered that Captain Grant, a graduate of West Point and a veteran of the Mexican War, lived in this city, and he was invited to preside at the formation of a military company. He was so diffident that few heard his speech of three sentences, but in that short address was condensed all the eloquence and logic of the time: "You know the object for which we are assembled. Men are needed to preserve the Union. What is your pleasure?" He organized and drilled that company, and led it to the Governor at Springfield. By that march Galena lost a citizen and the Republic found its savior. . . . At the critical hour during the battle of Sedan, when the German emperor and Bismarck were anxiously waiting the result, and watching their silent general, an officer rode up and announced that two corps of the German army marching from opposite directions had met at a certain hour. The movement closed in the French and ended the war. Von Moltke simply said: "The calculation was correct." Grant had not the scientific training and wonderful staff of the Prussian field marshal, but he possessed in the highest degree the same clear vision and accurate reasoning. The calculation was always correct and the victory sure. His plans did not contemplate defeat. The movement he always made was "advance." The order he always gave was "forward." The western armies never knew their resistless power until they felt the hand of this master. No better or braver body of soldiers ever marched or fought than the Army of the Potomac. It lost battles through bad generalship, and generals by camp jealousies and Capitol intrigues. Thousands of its heroes fell in fruitless fights, but it never wavered in its superb confidence and courage. At last it found a leader worthy of itself, and, after scores of bloody victories, ended the Rebellion under Grant. There have been many Presidents of the United States and the roll will be indefinitely extended. We have had a number of brilliant soldiers, but only one

great general. The honors of civil life could add nothing to the fame of General Grant, and it has been often argued that his career in the presidency detracted from his reputation. Such will not be the judgment of the impartial historian. His mistakes were due to a quality which is the noblest of human virtues, loyalty to friends. Even at this short distance from scenes so vivid in our memories, party rancor has lost its bitterness and blindness. The President will be judged not by the politics or policy of the hour, but according to the permanent value to the republic of the measures which he promoted or defeated. The Geneva Conference and the judicial settlement of the Alabama claims will grow in importance and grandeur with time. As the nations of the earth disband their armaments and are governed by the laws of reason and humanity, they will recur to this beneficent settlement between the United States and Great Britain, and General Grant's memorable words upon receiving the freedom of the city of London : " Although a soldier by education and profession, I have never felt any sort of fondness for war, and I have never advocated it, except as a means of peace "—and they will hail him as one of the benefactors of mankind. Through the verses of great poets runs a familiar strain, through the works of great composers an oft-repeated tune, and through the speeches of great orators a recurring and characteristic thought. These are the gems which exhibit the moving forces of their minds. During the war " I propose to move immediately upon your works," " Unconditional surrender," " I shall take no backward step," " I propose to fight it out on this line if it takes all summer," are the beacon lights of the plans and strategy of Grant the soldier. At Appomattox, " The war is over," " The rebels are our countrymen again "; at the threshold of the presidency, " Let us have peace "; on his bed of agony and death at Mount McGregor, when his power of speech was gone, writing to a Confederate general by his bedside, " Much as I suffer, I do it with pleasure, if by that suffering can be accomplished

the union of my country," are the indices of the labors, the aspirations, and the prayer of Grant, the statesman and the patriot.

NONE BUT HIMSELF CAN BE HIS PARALLEL.

REV. H. W. BOLTON.

At the outbreak of the Civil War he was comparatively unknown, even to the Governor of his own State, who said to Mr. Washburn : " Illinois has money enough, and men enough, but no one man of skill and military genius sufficient to organize and drill her soldiers."

" Call Captain Grant of Galena."

" Captain Grant?" said Governor Yates. " Who is Captain Grant?"

Thus our dead hero waited to be lifted up, and brought to notice before the world, that men might see him, and know of his power.

None can, by searching, find out man, until circumstances of sufficient importance lead him to disclose the secrets of his own power.

Grant was not a creator of circumstances; had not opportunities sought him, the world would have been ignorant of the gifts God stored in him.

Entering the storm, almost unknown, he eagerly sought for such fields as Donelson, Shiloh, Vicksburg, Chickamauga, The Wilderness, Spottsylvania, Petersburg, and Appomattox; and ever after was known as the hero of Appomattox.

Thus in four years a man comparatively unknown has come to be one of the best known men in the world, by being lifted up.

In keeping with this, we find that certain principles, after sleeping for ages undisturbed in the pathway of nations, have suddenly developed into factors in the world's progress.

History is replete with illustrations of this fact. Take the mission of electricity, which was a matter of discourse as early as 600 years B. C. ; and yet it slept undeveloped and undisturbed in the pathway of man for centuries, waiting for some brain with force enough to lift it. The world waited for the voice that now speaks ; but waited in silence, employing birds, horses, and steam to carry news. Not until the sixteenth century did men know of its power ; and only in the nineteenth did man lift it up, and turn the attention of the race toward its wonders. No ; it must wait until Morse could persuade an American Congress to try the experiment. He, with convictions all-controlling, conquered the indifference of that whole body, and led them to action. Yet in all the centuries electricity was the same—the free gift of God to man—waiting to speak and burn, when once intelligently employed. This principle holds good in all conditions of life known to man.

He possessed that broad, philanthropic spirit, and that unselfish generosity of soul, that is born of a Christian faith ; and that ungrudgingly contributes its meed of merit to high and low, rich and poor, conspicuous and obscure. After the fall of Fort Donelson, when the soldiers in an exuberance of delight were glorying over the accomplished victory, General Grant sat quietly and unmoved in the midst of their shouts, and after a little he quietly raised his head and said : “Comrades, we must not forget that it is God who gives us victory.” Standing high above envy or jealousy, having no personal purposes to serve, but only a desire to do his duty before God and his country, he contributes with the most liberal generosity to the merit of the generals, great and small, who assisted in the restoration of the Union. On that memorable Fourth of July, after the fall of Vicksburg, when dispatches of congratulation were reaching him from all great men and all cities of the North, and when his subordinates were casting their praises at his feet, he looked coolly around upon his adulators and said : “Let us not forget the brave soldiers

who have done the watching and the fighting. The glory belongs to them." Thus, ever and always unmindful of himself, with Christian spirit he gave praise to others. It was this spirit that prompted him on the day when General Lee stood before him and offered him his sword—a token of surrender. General Grant said : "General Lee, keep that sword ; you have won it by your gallantry." And when at that hour the Union soldiers were wont to show signs of rejoicing over the glorious victory and the return of peace, the great-hearted, the warm-hearted, Christian-hearted Grant requested that they abstain from all expressions of joy, saying : "These are our countrymen and our brothers again." No pomp, no show, no parade, but a broad Christian manhood, doing unto others as he would they should do unto him.

Our unconquerable hero has gone forward, until at last he has been called to mingle in the Court of the Most High, and when the roll has been called for the last time, when the last reveille has been sounded, when the last battle has been fought, the honored name of Ulysses S. Grant will be found on the unchanging pages of history as one whom God raised up for a special work ; and history will show how nobly was that work done, how fearlessly were our armies led to victory by the greatest military leader of modern times. A leader who battled not for the advancement of his own interests—not that he might be at the head of an empire, but prompted by his love of right, he fought that the millions in bondage should be slaves no more, and for the triumph of right and the preservation of the Union.

THE GRANDEUR OF GRANT'S CHARACTER.

GEORGE W. BUNGAY.

WITHOUT the crown, save that of laurel, we claim that he is a kingly man. Not having in his country a throne hereditary, we enthrone him in our hearts. I am not speak-

ing of him in a political sense. Heeding no imperial scepter, we bow to the scepter of his intelligence as a noble and trustworthy citizen. "To err is human." He has made mistakes, and shown that greatness is not exempt from some of the faults of the race. Von Moltke, the distinguished German soldier, could hold his tongue in seven different languages. General Grant kept silent when speaking was hazardous in the field and at the White House.

The critic who may have nothing to commend himself except his well-brushed clothes, says that Grant is not sufficiently particular in the arrangement of his coat and necktie. Thackeray said that George IV. had on his person an overcoat, a dresscoat, a waistcoat, and a flannel coat, and that was all there was of him. Let the snob make the application. The same type of fault-finding humanity found a similar objection to Horace Greeley, because he did not copy the pattern of his clothes from the fashion plates. Others, who think they were born to govern, and to have their fingers in rings, wonder why so much fuss is made about a man who has retired to private life, and who no longer has official "pap" at his disposal. These men, to use the language of Charles Townsend, have "neither grammar nor virtue," nor gratitude, nor appreciation of great service. As the suns throw off their scintillations, and a spark becomes a revolving center clothed with light, and the Creator fashions it into a star, so the subject of this sketch emerges from the clouds of smoke and hurricanes of flame and shines out in the firmament of history a star beyond the reach of the poisoned arrows of envy and disloyalty that are aimed at him.

GRANT'S CHARACTER.

HON. J. T. HEADLEY.

THE main points in General Grant's character are clearly brought out in the life he lived, not only those of the great soldier, but that of a statesman and private citizen. No man

has ever been presented to the view of the public in circumstances and conditions so varied, and hence so well calculated to develop the character in every respect, as he. As a great soldier leading our armies to victory, he first attracts the eyes of the world. His courage, though lofty and steadfast, was not of that fiery, chivalric kind which dazzles the public. He was not borne up in action by the enthusiasm and pride of the warrior; but apparently unconscious of danger, made battle a business which was to be performed with a clear head and steady nerves. His coolness in deadly peril was wonderful. What was once said of Marshal Ney applies forcibly to him: "In battle he could literally shut up his mind to the one object he had in view." The overthrow of the enemy absorbed every thought within him, and he had none to give to danger or death. Where he placed his mind he held it, and not all the uproar and confusion of battle could divert it. He would not allow himself to see anything else than the one object in view, and hence was almost as insensible to the dangers around him as a deaf and dumb and blind man would be. He himself once expressed the true secret of his calmness, when, after one of those exhibitions of composure amid the most horrid carnage, an officer asked him if he never felt fear, he replied: "*I never had time.*" This was another way of saying that fear and danger had nothing to do with the object before him, and therefore he would not suffer his mind to rest on them for a single moment. This wonderful power of concentrating all his faculties on a given point was strikingly characteristic of Grant. In tenacity of will, also, he was like Ney, *who would not be beaten*; and in the last extremity rallied like a dying man for a final blow, and then planted it where the clearest practical wisdom indicated. Like Ney, too, he was naturally of a sluggish, indolent nature, which requires great crises to thoroughly arouse. There are some men in this world possessing immense mental power, who yet, from mere inertness, pass through life with poor success.

Lighter natures outstrip them in the race for wealth or position, and the strength they really possess is never known, because it has never been called out. It never *is* called out by ordinary events. They were made for great emergencies, and if these do not arise, they seem almost made in vain ; at least these extraordinary powers appear to be given them in vain. Grant was one of these. He was like a great wheel, on which mere rills of water may drop forever without moving it, or if they succeed in disturbing its equilibrium, only make it accomplish a partial revolution. It needs an immense body of water to make it roll, and then it revolves with a power and majesty that awe the beholder. No slight obstructions then can arrest its mighty sweep. Acquiring momentum with each revolution, it crushes to atoms everything thrust before it to check its motion.

The victories he won are evidence to the whole world of his great ability as a military leader ; but he also showed a remarkable power in one respect that has hardly been commented upon—the power of handling large armies. Napoleon declared that not more than one or two generals besides himself in all Europe could maneuver a hundred thousand men on the field of battle. Grant did more than this ; and the manner in which he handled the Army of the Potomac on the route from the Rapidan to Richmond was more astonishing than the winning of a great battle.

But the supreme will, despotic authority, and the relentless pursuit of an enemy indispensable in a great commander, disappeared when he laid down the sword and became Chief Magistrate of the Union. Not a trace of the military man remained, and his whole thoughts were on peace and the supremacy of law. To the foemen of former days he held out both hands in token of peace, and amid the clamors of excited men and the demands of vindictive passion, he remained unmoved, and breathed the very spirit of kindness and generosity, and exhibited a patriotism that put to shame the partisan zeal of those who constituted themselves his advisers.

His tour around the world exhibited another phase of his character—a simplicity and modesty as extraordinary as it is unparalleled. Received by kings and emperors with all the honors of a king, fêted and banqueted by princes and lords, and eulogized by the most distinguished men of the world, he exhibited no pride, no elation, receiving ovations that might well have turned the head of the strongest man with manners and bearing as simple and unostentatious as when a farmer in the West. He refused to take any of the honors showered on him as a tribute to his personal merits, but as designed for his country, of which he was only the representative. His last illness brought out traits of character which, though not so striking as those which his public career exhibited, were, nevertheless, of a still higher and nobler quality. That he who had so often faced death on the battlefield should meet it at last with calm courage was to be expected; but to exhibit the meek and quiet spirit he did under suffering—a calm fortitude when all his natural powers were giving way, and a serene temper and bearing when all others were disturbed and overcome, was more remarkable and rare than those dazzling qualities that arrested the public attention. Docile as a child he lay and suffered—his strong will and stern nature wholly surrendered to the will of his Maker. Impassive and reticent as ever, he nevertheless showed the feelings that mastered and controlled him by having his former pastor pray daily with him. He believed in prayer, and said, after his rally from his first fierce struggle with death, that he believed his restoration was owing to the prayers that Christians had put up for him. As the end drew near, and his family and friends gathered in distress about him, he said that he wished they would look on his death with as little concern as he did. A brilliant soldier, a calm and just ruler, a true patriot, an humble Christian, he yielded up his spirit without a sigh into the hands of his Maker. That character will shine brighter with time, and his memory grow dearer with each successive generation.

EULOGY OF GENERAL GRANT.

REV. J. P. NEWMAN, D. D.

Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord. Matthew xxv. 21.

SUCH is the eulogy that God shall pronounce upon human goodness and fidelity wherever found among the sons of men. The accidental distinctions between prince and peasant, millionaire and pauper, commanding general and private soldier, are but as the dust in the balance in his estimation of personal worth ; he regards not the person of any man ; he looks upon the heart. If a renowned philosopher searched an ancient city for an honest man, God is ever in search for a character, which in his sight outweighs the transitory distinctions of earth and time, and out of which are the issues of life. Tell me not what a man possesses—the beauty of Absalom, the glory of Solomon, the wealth of Dives, the eloquence of Apollos, the learning of Paul ; but rather tell me what he is, in his modes of thought, in his emotional being, in the trend of his passions, in the temper of his mind, in the tenor of his life, out of which come the totality of his existence and the fidelity of his destiny. This is the man as he is, and by it let him be judged.

His was the genius of common sense, enabling him to contemplate all things in their true relations ; judging what is true, useful, proper, expedient, and to adopt the best means to accomplish the largest ends. From this came his seriousness, thoughtfulness, penetration, discernment, firmness, enthusiasm, triumph. Wherein others dreamed of success, he foresaw defeat ; when others expected despair, he discovered ground of hope ; what were contrasts to others were comparisons to him. He often stood alone in his judgment and plans ; and it is the enduring compliment to his practical sense that the blunders committed by others on military and political questions were the results of plans which never had his approval. . . .

His soul was the home of hope, sustained and cheered by the certainties of his mind and the power of his faith. He was the mathematical genius of a great general, rather than of a great soldier. By this endowment he proved himself equal to the unexpected, and that with the precision of a seer. "The race is not to the swift nor the battle to the strong," because the unexpected happens to every man. The grandest campaigns are often defeats, the most brilliant plans are unconsummated, the most wished-for opportunities are unrealized, because baffled by the unexpected at the very moment of expected fulfillment. But he appeared greatest in the presence of the unforeseen; then came an inspiration as resistless as the march of a whirlwind, as when, on the second night of the battle of the Wilderness, when he changed the entire front of the line of battle, and quietly said, in response to a messenger, "If Lee is in my rear, I am in his."

In the history of a great general there come supreme moments, when long maturing plans are to be consummated and long deferred hopes are to be realized. Some men can work up to that point, and excite the admiration of mankind by the care and push wherewith they move toward the objective, but fail in the crucial moment. The preparations of this wonderful man rarely excited the applause of the people, because the workings of his masterful mind were hidden beneath the silence of his lips; but when the supreme moment came, there came also an intellectual elevation, an uplifting of the whole being, a transformation of the silent, thoughtful general, which surprised his foes and astonished his friends. He culminated at the crisis; he was at his best when most needed; he responded in an emergency.

He was one of the few men in history who did more than was expected. Some men excite great expectations by the brilliancy of their preparations; but this quiet, meditative, undemonstrative man exceeded all expectations by doing more than he had promised, and by doing

what all others had failed to do. Others had done their best with a conscientiousness worthy of all praise; they had worked up to their maximum strength, and accomplished much; they had contributed largely to the final victory, and shall receive well of their country. It was no fault of theirs if nature had not endowed them for the ultimate achievement. But this man, pre-eminent by the happy combination of both nature and providence, rose superior in the supreme moment, and forced all things to do his bidding. His latent resources seemed inexhaustible.

Out of his great character came the purest motives, as effect follows cause. He abandoned himself to his life mission with the hope of no other reward than the consciousness of duty done. Duty to his conscience, his country, and his God was his standard of successful manhood. With him, true greatness was that in great actions our only care should be to perform well our part and let glory follow virtue. He placed his fame in the service of the state. He was never tempted by false glory. He never acted for effect. He acted because he could not help it. His action was spontaneous. Ambition could not corrupt his patriotism; calumnies could not lessen it; discouragements could not subdue it.

When, in all the annals of our national life, shall we find another, save the Sage of Mount Vernon, who was so truly a typical American? Is it true that his personal qualities were not brilliant; that his salient points were not conspicuous; that in reading parallels between him and other men of fame, a feeling of disappointment is experienced, because there is not on the surface some prodigious element of power and greatness? Yet he had this double advantage over all this world's heroes—he possessed the solid virtues of true greatness in a larger degree than other men of renown, and possessed them in greater harmony of proportion. Some heroes have been men of singular virtue in particular lines of conduct. But this foremost American possessed all these, and other virtues in happy combina-

tion; not like single gems, brilliant by isolation, but like jewels in a crown of glory, united by the golden band of a completer character. What humility amid such admiration; what meekness amid such provocation; what fidelity amid such temptations; what contentment amid such adversity; what sincerity amid such deception; what "faith, hope, and charity" amid such suffering. Temperance without austerity; cautious without fear; brave without rashness; serious without melancholy; he was cheerful without frivolity. His constancy was not obstinacy; his adaptation was not fickleness. His hopefulness was not Utopian. His love of justice was equaled only by his delight in compassion, and neither was sacrificed to the other. His self-advancement was subordinated to the public good. His integrity was never questioned; his honesty was above suspicion; his private life and public career were at once reputable to himself and honorable to his country.

GENERAL GRANT ON THE PUBLIC SCHOOLS.*

COMRADES: It always affords me much gratification to meet my old comrades in arms of ten to fourteen years ago, and to live over again in memory the trials and hardships of those days, hardships imposed for the preservation and perpetuation of our free institutions. We believed then and believe now that we had a government worth fighting for, and, if need be, dying for. How many of our comrades of those days paid the latter price for our preserved Union! *Let their heroism and sacrifices be ever green in our memory. Let not the result of their sacrifices be destroyed. The Union and the free institutions for which they fell should be held more dear for their sacrifices.* We will not deny to any of those who fought against us any privileges under the government which we claim for ourselves. On the con-

* His celebrated Des Moines speech in full as it was so reported at the time.

trary, we welcome all such who come forward in good faith to help build up the waste places and to perpetuate our institutions against all enemies, as brothers in full interest with us in a common heritage. But we are not prepared to apologize for the part we took in the War. It is to be hoped such trials will never again befall our country. In this sentiment no class of people can more heartily join than the soldier who submitted to the dangers, trials, and hardships of the camp and battlefield, on whichever side he may have fought. No class of people are more interested in guarding against a recurrence of those days. Let us then begin by guarding against every enemy threatening the perpetuity of our free republican institutions. I do not bring into this assemblage politics, certainly not partisan politics, but it is a fair subject for soldiers in their deliberations to consider what may be necessary to secure the prize for which they battled. In a republic like ours, where the citizen is the sovereign and the official the servant, where no power is exercised except by the will of the people, it is important that the sovereign—the people—should possess intelligence.

The free school is the promoter of that intelligence which is to preserve us as a free nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on one side, and superstition, ambition, and ignorance on the other. Now, in this centennial year of our existence, I believe it a good time to begin the work of strengthening the foundation of the house commenced by our patriotic fathers one hundred years ago at Concord and Lexington. Let us all labor and add all needful guarantees for the more perfect security of free thought, free speech, and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools and resolve that not one dollar of money appropriated to their support,

no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the State nor nation, nor both combined, shall support institutes of learning other than those sufficient to afford every child growing up in the land the opportunity of a good, common school education unmixed with sectarian, pagan, or atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contribution. Keep the Church and State forever separate. With these safeguards I believe the battle which created "The Army of the Tennessee" will not have been fought in vain.

GRANT'S MAGNANIMITY.*

HON. H. A. HERBERT, SECRETARY OF THE NAVY.

EVERYWHERE throughout our country the Union is regarded now as indissoluble, and everywhere the people rejoice that it is so. We are not to be two nations of Anglo-Saxon people lying side by side, each, like the unhappy nations of the Old World, armed to the teeth on land and sea against its neighbor. We are to live under one flag, and this to be the guaranty to us of peace and prosperity; we are to constitute all together, North, South, East, and West, one government. That Government is already known at all the courts of Europe.

General Grant, who was so prominent a factor in all this, was a great soldier. Looking back at the victories he won, while others were being defeated, it might almost be said that victory was trembling in the balance till he threw in his sword and turned the scales. Yet it is not of General Grant as a commander of armies in the field that I propose to speak this evening, but rather of his patriotic love for his whole country, of his innate nobility, and especially of his magnanimity as a victor and the magical effects it wrought.

* Extract from Anniversary Address, New York, April 27, 1894.

The happiest result that has followed the Civil War is that wonderful revolution of sentiment in the South, which has resulted in the complete and absolute loyalty now of the ex-Confederate to the Union. I do not deny that the causes which contributed mostly to this result were, first, a deep and abiding conviction, growing up from experience, that our country is geographically one, that the highways and rivers which unite it were made for commerce and not for hostile armies; and secondly this, that the conquered States of the South soon ceased to be held as military provinces, and were readmitted with their citizens to take part in the Government. There were other contributing causes, but among them all it is difficult to overvalue the immediate and tranquilizing effect, North and South, of Grant's generosity at the surrender.

When the President had become the private citizen, and especially when the hand of death was seen to be upon him, the virtues of the great soldier became lustrous again in the memory of all men, and there is, perhaps, no one around this table who does not recall the many manifestations of affectionate solicitude for his welfare that took place all over the country during his last sickness. There was no mistaking then the real feeling toward him in the South. He himself was deeply touched, and on July 2, 1885, he said, "It has been an inestimable blessing to me to hear the kind expressions toward me in person from all parts of our country, from people of all nationalities, of all religions and of no religions, of Confederates and National troops alike."

Among the last words that General Grant traced with his feeble hand were: "I have witnessed since my sickness just what I have wished to see ever since the war—harmony and good feeling between the sections." This was his dying message to his countrymen. It is the duty of us all to promote harmony and good feeling between the sections. I know of no better way than by calling to mind the virtues of Ulysses S. Grant.

WORDS THAT LIVE.

GENERAL U. S. GRANT.

THE Government has educated me for the army. What I am, I owe to my country. I have served her through one war, and, live or die, will serve her through this.—*At the outbreak of the Civil War, 1861.*

No terms except unconditional and immediate surrender can be accepted. I propose to move immediately on your works.—*To Confederate General Buckner, commanding Fort Donelson, February 16, 1862.*

THE effusion of blood you propose stopping by this course can be ended at any time you may choose by an unconditional surrender of the city and garrison. Men who have shown so much endurance and courage as those now in Vicksburg will also challenge the respect of an adversary, and, I can assure you, will be treated with all the respect due to them as prisoners of war.—*To General Pemberton, commanding at Vicksburg, 1863.*

No theory of my own will ever stand in the way of my executing, in good faith, any order I may receive from those in authority over me.—*To Secretary Chase, 1863.*

I FEEL no inclination to retaliate for the offenses of irresponsible persons ; but if it is the policy of any general entrusted with the command of troops to show no quarter or to punish with death prisoners taken in battle, I will accept the issue.—*To General Buckner, 1863.*

THE stability of this government and the unity of this nation depend solely on the cordial support and the earnest loyalty of the people.—*To citizens of Memphis, 1863.*

I PROPOSE to fight it out on this line of it takes all summer.—*In the Wilderness, May 11, 1864.*

VICTORY has crowned your valor and secured the purpose of your patriotic hearts, and, with the gratitude of your countrymen, and the highest honors a great and free nation can accord, you will soon be permitted to return to your homes and families conscious of having discharged the highest duty of American citizens. To achieve these glorious triumphs and secure to yourselves, your fellow-countrymen, and posterity the blessings of free institutions, tens of thousands of your gallant comrades have fallen and sealed the priceless legacy with their lives. The graves of these a grateful nation bedews with tears, honors their memories, and will ever cherish and support their stricken families.—*Address to the Armies, June 2, 1865.*

THIS is a republic where the will of the people is the law of the land. I beg that their voice may be heard.—*Letter to President Johnson, 1865.*

PEACE, and universal prosperity, its sequence, with economy of administration, will lighten the burden of taxation, while it certainly reduces the national debt. Let us have peace.—*Letter accepting Nomination, 1868.*

I SHALL on all subjects have a policy to recommend, none to enforce against the will of the people. Laws are to govern all alike—those opposed to as well as those in favor of them. I know no method to secure the repeal of bad or obnoxious laws so effectually as their strict execution.—*Inaugural Address, 1869.*

WE are a republic whereof one man is as good as another before the law. Under such a form of government it is of the greatest importance that all should be possessed of education and intelligence—enough to cast a vote with a right understanding of its meaning.—*Annual Message, 1871.*

I AM not a believer in any artificial method of making paper money equal to coin when the coin is not owned or held ready to redeem the promise to pay.—*Veto Message of Currency Bill.*

LET no guilty man escape.—*Instructions concerning whiskey frauds upon the Revenue.*

Too long denial of guaranteed right is sure to lead to revolution, bloody revolution, where suffering must fall upon the innocent as well as the guilty.—*Letter to Governor Chamberlain, 1876.*

NOTHING would afford me greater happiness than to know, as I believe will be the case, that at some future day the nations of the earth will agree upon some sort of congress which shall take cognizance of international questions of difficulty, and whose decisions will be as binding as the decision of our Supreme Court is binding on us.—*To the International Arbitration Union, Birmingham.*

I RECOGNIZE the fact that whatever there is of greatness in the United States, or indeed in any other country, is due to the labor performed. The labor is the author of all greatness and wealth. Without labor there would be no government, or no leading class, or nothing to preserve. With us labor is regarded as highly respectable.—*To the Iron Founders' Society, Birmingham, 1877.*

ALTHOUGH a soldier by education and profession, I have never felt any fondness for war, and I have never advocated it except as a means of peace.—*Speech in London, 1887.*

IF our country could be saved or ruined by the efforts of any one man, we should not have a country, and we should not now be celebrating our Fourth of July.—*Speech at Hamburg, 1878.*

THE humblest soldier who carried a musket is entitled to as much credit for the results of the war as those who were in command.—*Speech at Hamburg, 1878.*

THERE had to be an end of slavery. Then, we were fighting an enemy with whom we could not make a peace. We had to destroy him. No convention, no treaty was possible, only destruction.—*To Bismarck, 1878.*

WITH a people as honest and proud as the Americans, and with so much common sense, it is always a mistake to do a thing not entirely right for the sake of expediency.

THE only eyes a general can trust are his own.

A GENERAL who will never take a chance in a battle will never fight one.

I DESIRE the good-will of all, whether hitherto my friends or not.—*Easter Message, during his sickness, 1885.*

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LABOR DAY.

Historical.—Labor day as a holiday owes its origin to several causes. In some of the States there seems to have been a desire by the legislators to show their sympathy with the toiling masses, who could not lose even one day's wages by taking a vacation at any season of the year, and therefore a day was set apart whereon they could legally lay aside the implements of toil and not lose their wage for the day. In other States, the motive for appointing a legal labor holiday was more political than sympathetic, the leaders in the movements having for their object the securing of the favor of the horny-handed sons of toil in order that their votes might be obtained when the day of election arrived. But whatever may have been the motive in which it originated, the day has been steadily growing in favor since the first Labor Day was legislated into existence, as the following facts will show :

In 1888, Labor Day was observed as a legal holiday in Colorado, Massachusetts, New Jersey, and New York; Oregon was added in 1889; Nebraska and Pennsylvania in 1890; Connecticut, Iowa, and Ohio in 1891; California, Delaware, Florida, Georgia, Illinois, Indiana, Kansas, Maine, Michigan, Montana, New Hampshire, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington, and Louisiana in 1893.

LABOR STRIKES.

STRIKES in the labor departments of the world are no novelty in industrial history. Shipbuilding was an important industry in the early colonial times of this country, and necessitated the introduction of skilled craftsmen from England. These came principally from Kent, in England, where labor organizations existed, and these newcomers naturally maintained the rules here which governed their craft in England. Shortly after the close of the first century and a half of colonial history the wage question began to be discussed, but in a purely social and benevolent aspect.

The first recorded strike is that of journeymen bakers in the city of New York in 1741. These refused to bake bread until their wages were raised. The charge of conspiracy was preferred against them, for which they were tried and convicted, but no sentence appears to have been passed, although another authority states that they were punished with fines.

In 1792 the journeymen shoemakers of Philadelphia organized, and in 1796 ordered a "turn out" for higher wages. The "turn out" was successful; also in 1798 when another strike was ordered; also partially successful in 1799 to prevent a reduction of wages.

In 1803 the sailors in New York demanded an increase in wages; marched in a body round the city; compelled the sailors at work to cease and join the strikers. The leader was arrested, the strikers dispersed, and the strike collapsed.

In 1805 another strike occurred in Philadelphia. The journeymen shoemakers ordered a strike for higher wages. Eight men were arrested and tried on an indictment of conspiracy. The jury found the defendants guilty of a combination to raise their wages, and they were each fined eight dollars with costs.

In 1809 the journeymen cordwainers in New York ordered a strike. A conspiracy trial followed, a verdict of guilty secured, and the defendants were each fined one dollar with costs.

In 1815 the journeymen cordwainers of Pittsburg struck, were indicted, convicted for employing unlawful means to obtain higher wages, and were each fined eight dollars.

In 1821 the printers struck in Albany because "a rat" had been employed in one of the printing offices. The union men were successful.

In 1822 the journeymen hatters of New York struck; were tried and convicted of conspiracy.

In 1827 some Philadelphia tailors struck to secure the reinstatement of five dismissed journeymen. They were

tried and convicted of conspiracy to compel masters to employ discharged workmen.

From 1825 to 1830 several strikes were ordered by the ship carpenters and caulkers in New York city for a reduction in the hours of a day's labor. Some of the strikes were successful and others not.

In 1830 the carpenters and masons of Boston struck for shorter hours, but were not successful.

In 1833 the carpet factory employees at Thompsonville, Conn., struck for an increase of wages, which resulted in a suit for conspiracy in which the defendants succeeded, because in seeking to prevent men from working they had only peaceably reasoned with them.

In 1833 the journeymen shoemakers of Geneva, N. Y., struck because their employers would not dismiss a man who failed to live up to the rules of the union. The strikers were indicted, charged with conspiracy. The court gave judgment in their favor, but the higher court reversed the judgment of the lower court, holding that the conspiracy was indictable, because it was an act injurious to trade.

In 1834 the female shoebinders of Lynn, Mass., struck for an increase of wages and failed. In Lowell, the female factory operatives struck in the same year and failed in preventing a reduction of wages. The same year the laborers on the Providence Railroad at Mansfield struck; a riot occurred, the militia was called out; no shots were fired, but several of the rioters were sent to prison.

In 1835 fifteen strikes occurred in different parts of the country, principally for the reduction of the hours of labor. The stonecutters in New York and other cities succeeded in securing a ten-hour work day. Coal yard workmen and others in Philadelphia succeeded in establishing a ten-hour system. The wages of these employees, and also of the female workers in the same city, because of this strike were raised, thereby giving to them all a more equitable compensation for their labor. In Paterson, N. J., twenty mills in the same year were closed by labor

troubles, the operatives demanding shorter hours; they were not successful.

In 1836 seven strikes occurred. The 'longshoremen, riggers, and others connected with the shipping in New York and Philadelphia struck for a reduction of hours and for an increase of wages. The affair was settled by the military. In the same year the tailors of New York struck for an increase of wages. Twenty-one of them were tried for conspiracy, convicted, and sentenced to pay fines ranging from \$100 to \$150.

The year 1837 had two strikes; one by the employees of a contractor in Rochester, N. Y., for an increase of wages, and one in Boston by the sailors for an increase of wages also. Both strikes failed.

In 1838 the factory girls at Dover, N. H., struck to prevent a reduction of wages. There is no record of the result.

In 1839 the laborers on the railroad near Salem, Mass., struck for shorter hours, and the laborers on the Reading and Hamburg Railroad, Pennsylvania, for an increase of wages and a larger daily allowance of whisky; the wages were increased but not the whisky.

In 1840 railroad laborers in Rawley, Mass., struck because of a deduction of pay of a laborer who failed to appear at work at the appointed hour. A riot occurred; the ring-leaders were arrested and the work resumed.

In 1842 boilermakers in the iron mills at Pittsburg struck against a reduction of wages, but at a reduced rate resumed work in a few months. In the same year, weavers in Philadelphia struck against a reduction of wages; much rioting and destruction of property followed. The difficulties were amicably adjusted in favor of the weavers.

In 1843 the bricklayers of West Philadelphia struck for higher wages; an enormous brickyard was wrecked. The mayor and sheriff refused to interfere. In the same year there were strikes of female operatives in Philadelphia and Chicopee, Mass. . . .

In 1844 Philadelphia had three strikes for higher wages.

In 1845 the boilermakers in Pittsburg struck for an increase of wages and received an advance of one dollar per ton. There were four other strikes, and three of them successful.

In 1846 only one strikes occurred and it failed.

In 1847 many strikes prevailed, some for shorter hours and some for higher wages ; some were successful.

In 1848 the Fall River weavers struck against a reduction of wages ; some of the strikers were sent to prison for disturbing the peace. The strike failed.

The coal miners in the Monongahela Valley struck against a reduction of wages. Seven cotton factories of Alleghany City shut down because of a dispute with operators. A number of rioters were arrested, tried, and found guilty. Factories resumed with a reduction of sixteen per cent. in wages.

In 1849 there was only one strike, at a cotton mill, and it failed.

In 1850 business was dull everywhere. The Fall River mills gave notice of a reduction of wages, and a strike of great magnitude occurred ; the reduced rates were finally accepted. The Pittsburg ironworkers also struck against a proposed reduction of wages ; an attack was made on the mills, arrests were made, many imprisoned, but afterward were pardoned by the Governor on being petitioned by a large number of citizens.

In 1851 many strikes occurred in many industries for the ten-hour system, but the majority of them failed owing to the increasing immigrations of foreign workmen.

In 1852 the employees at Salisbury Mills, Massachusetts, struck because their luncheon time was abolished on account of its abuse ; the employees at the Amesbury Mills also struck for a similar reason. These strikes were not successful.

In 1853 twelve strikes occurred ; many failed, but in some cases shorter hours were granted.

In 1854 ten strikes took place, the most notable of which was that of the employees on the Philadelphia *Register*, because of the employment of females.

In 1855 there were three strikes ; the most important was that of the cigarmakers at Suffield, Conn.

In 1856 the Irish laborers upon the wharves of Boston struck because steam hoisting machines were introduced. The strikers were defeated.

In 1859 nine strikes occurred, the principal ones of which were the hatter's strike against a dealer in Boston for refusing to observe the regulations of the Hatter's Union and the coal-miners' strike in the Monongahela Valley, because of the irregular sizes of the cars. There was much rioting, and twenty-seven were arrested, tried, convicted, and fined from five to ten dollars each and costs. Also the glassblowers' strike against the employment of apprentices ; fourteen strikers were arrested for conspiracy and the strike failed. Until this period there were comparatively few strikes against reduction of wages ; they were for shorter hours and increased pay. They were for better terms and not for encroachments on the part of employers.

In 1860 a great shoemakers' strike took place in Massachusetts, the militia was called out, and the men were forced to return to their work at lower wages than before.

In 1865 the United Sons of Vulcan was formed, which inaugurated the sliding scale plan which prevented a strike in the iron trade for nine years.

In 1868 the spinners and weavers of Fall River, Mass., inaugurated a strike which continued two weeks and attracted much notice ; great strikes took place in Pennsylvania because the operators refused to obey the eight-hour law which had been passed by the legislature.

In 1871 the Schuylkill miners struck against a reduction of wages—a strike which spread through the anthracite region and brought out Molly Maguireism in its worse form.

From 1871-1875 cigarmakers struck nearly eighty times ;

also the cotton, woolen, printing, mining, and shoe operatives many times during these years.

In 1877 terrible strikes on railroads occurred. These were brought about by a proposed reduction of ten per cent. in the wages of employees on the Baltimore and Ohio Railroad. They spread to many western cities, causing much loss of life and the destruction of five million dollars worth of property.

In 1886 the Philadelphia and Reading Railroad would not recognize the Knights of Labor, and the employees struck and were defeated; other strikes followed on the Missouri Pacific Road and on other roads through the South and West. The workmen demanded an eight-hour day and caused much trouble in Chicago, which was followed by the outbreak of the Anarchists.

In 1887 the glassworkers commenced a strike which lasted five months, and cost the men nearly half a million of dollars.

In 1888 a strike occurred at the Edgar Thompson Steel Works at Bradford, Pa., because Mr. Carnegie refused to sign the sliding scale; after four months it was compromised; the men having lost five hundred thousand dollars in wages.

In 1889 a strike occurred among the miners in Spring Valley, Ill., which resulted in great loss to the men.

In 1890 many strikes took place, caused by the eight-hour movement.

In 1892 was the great strike at the Carnegie Mills, Homestead, near Pittsburg, Pa., lasting five months, in which twelve lives were lost. The militia were called out. The loss to the State and county was estimated at \$500,000, and loss in wages and failure to complete contract over \$2,000,000.

In 1894 notable strikes occurred in the coke and coal regions of Pennsylvania.

Since 1880 the Government has issued an annual report of strikes. From this report it appears that between 1776

and 1880, 1491 important strikes occurred, besides many times that number of smaller ones. From January, 1881, till December 25, 1886, there were 3902 strikes, involving 1,323,203 men and 22,304 business firms.

In 1886 there were 1900 strikes causing a wage loss of \$2,858,191 to the men, and \$3,000,000 to the employers.

LABOR DAY.

THERE is not much of a pretext needed for a public holiday on the first Monday in September. But no holiday maker is at all particular about the avowed ground upon which he gets or gives himself a "day off." It is the time when men who are able to take longer vacations are thinking of returning to town, and when the railroads find it profitable to reduce the special facilities they have been extending to Summer travelers. But it is also the time when men who have borne the burden and heat of the summer in town and at work, with no respite except on Sunday, even with half of Saturday added, feel the need of a longer rest, and find it in a two days' vacation that enables them to make longer and pleasanter excursions than they have been able to make before during the summer, except when the Fourth of July happens to fall on a Monday.

While it were a "very cynical asperity" to object to the making a holiday of the first Monday of September, there does not seem to be any special sense or virtue in calling it Labor Day. It was recommended, we believe, under this name, for adoption in this State by that horny-handed son of toil and friend of toilers, as of all other numerous classes of persons who have votes, Mr. David B. Hill, then Governor of New York. It was a day set apart for Labor to "show its power" and to turn out in processions of such vast size as should convince politicians, if not other persons, of the justice of its claims. But Labor, in place of showing its power, has preferred to show its sense. It

flees from the crowded city early in the morning, if it have not found it practicable to flee on Sunday or on Saturday, to return late at night. To tramp around the streets behind brass bands and to listen to harangues from agitators is not Labor's notion of a rational way of spending a holiday. It goes to the races and to the rural and suburban resorts in vast numbers. The woods are full of it, but the streets are very empty of it. In the minds of the projectors of the holiday the procession was to be the chief event of the day. But Labor Day had no more political or class significance to a New York workingman than Whitmonday has an ecclesiastical significance to a London workingman.

New York Times.

WORKINGMEN'S DAY.

A LABOR demonstration in a European capital is apt to be an occasion for governmental and popular anxiety. A great parade of workingmen in New York and Brooklyn gives the public authorities and the people no more concern than would a Sunday school procession.

It is not a demonstration of the unemployed or the aggrieved, but an outpouring of wage earners celebrating the day set apart by the State in recognition of the dignity of labor and the standing of the laborer. It is a characteristic parade of American workingmen, creditable alike to themselves and to the country.

While the State and the nation have done much to protect the interests, enlarge the rights, and better the condition of the toiling masses, much yet remains to be done.

The recent statistics of immigration present some striking facts which cannot go unnoticed or unheeded with safety. The public will be amazed at the rapid rise in the tide from Italy, Russia, Poland, Hungary, and Bohemia.

In 1881 only fifteen thousand Italians emigrated to this country. In 1890 the number was fifty-two thousand, and in 1891 it was seventy-six thousand.

From Russia and Poland ten thousand came in 1881. The number in 1890 was forty-six thousand ; in 1891 it was seventy-five thousand.

In 1881 fewer than seven thousand Hungarian immigrants arrived here. More than twenty-eight thousand landed in 1891, and more than thirty-seven thousand in 1892. Nearly twice as many Bohemians came in 1892 as in 1890.

Another significant fact is that the percentage of males in these nationalities is much higher than in the immigrants from Germany, Ireland, Sweden, or Norway, showing that the first named come more nearly to the Chinese in this respect. Thus more than seventy-six per cent. of the Italian immigrants in 1892 were males. The percentage of males from Hungary was nearly seventy-four and from Poland more than sixty-six.

It also appears that these nationalities brought the lowest average of money with them—that is to say, they were the poorest ; furthermore, that the great mass of them were without occupation—that is, were cheap laborers.

These figures make it clear that there has been a rising tide of undesirable immigration to this country and an influx of European cheap labor which cannot go on without the most injurious consequences to American labor. Simple justice to our own wage earners demands that they be protected against this menace.

THE LABOR DAY AND HOLIDAYS.

LEGISLATURES are besieged just now for the shortening of the labor day and for the granting of holidays to laborers for the city and the State. The most common labor day is a ten-hour day. Street-car men are seeking for a reduction from longer hours, Firemen are asking for a holiday once

in seven days rather than once in twelve as in Boston, or once in ten as in New York. That the shortening process has not yet reached its limit is evident. What the ultimate labor day will be is not yet apparent. Those who control their own time or have less constraint than the common laborer as to limit, as a rule, are laboring more hours than ordinary day laborers. Individual employers, here and there, have reduced voluntarily, without reducing wages, the length of the labor day. Uniformity in all occupations is neither possible nor desirable. The testimony of experience is in favor of increased productiveness in reduced time, and so no loss to employer or employee. The ten-hour day, with an hour allowed for dinner, let it be remembered, extends from 7 A. M. to 6 P. M., and makes no allowance for time occupied between home and place of employment. In innumerable cases its extremes of time, with such allowance, are from 6 A. M. to 7 P. M. Is not this too long? Where is family life relegated, under such conditions? There is little or none, except on the Sabbath and on holidays. An hour gained at the close of the day would be an inestimable gain; likewise a half-holiday.

N. P. Gilman, in his recent volume on "Socialism and the American Spirit," says:

"Beyond a doubt, the last hour of the usual ten-hour day is the least productive under common conditions. . . Undoubtedly a much stronger case can be made out for a nine-hour day than for an eight-hour day. . . The only shortening of the day's work deserving serious consideration is one which makes no reduction in the existing rate of wages. . . A nine-hour day is plainly practicable now in many industries, with no decrease of the product. . . The duty of the employer to-day is plain, to take wise forward steps and do his share in the evolution of modern industry."

THE LABOR QUESTION.

ALFRED WHEELER, D. D.

WHAT shall be the relations the laborer is to sustain to the employer, what the rewards of labor, what the hours of toil that are to entitle the toiler to a day's wages; these are inquiries that urgently call for an answer, and the urgency is becoming greater every day. The complications attending their satisfactory answering are multiplying every day, and the sooner the best intelligence and the best heart of the nation are given to the solution of the problems involved the better. It may not be amiss in passing to inject the inquiry at this point, whether the Church, holding as she does in her hands those great principles which, in their practical application, are to transform the world and reduce all its disorders, is measuring up to her duty, or is even adequately appreciating what that duty is.

Political contention is determined by the labor policies advocated by the respective parties thereto. The key to the situation is the workshop, and the laboring men hold it. They will keep in or they will put out; they will let in or they will keep out. They are the arbiters in the contest, and all admit it. Their right to be is conceded by platforms, and the grounds urged by each party for the support of all classes of society. This is the repetition of history, the workingman coming forward claiming his rights, demanding recognition and seeking by political methods for relief from the hard conditions under which life is passing away, with but little joy and few prospects. That he has reason for complaint is not denied; that his struggle for a better fate is praiseworthy is confessed, and that his ambition to place his family in happier relations is manly, goes without controversy. He may not be wise in his struggles, his demands may embrace so much as to be unjust, his ambitions may be wild and forbidden realization

by the general good of society, but his discontent is not groundless, and his duty to endeavor to remove those grounds is plain.

Let some facts be regarded having practical bearing upon the matters under consideration.

I. Riches, wealth, are the product of labor. They can be produced in no other way than by toil. Speculation, sharpness, superior knowledge, and skill appropriate but never create. Sweat of brow and brain must do this; and he that contributes the latter does as much, more indeed, to create wealth, than he who has hands hardened by pick or shoulders rounded by hod. And yet all productive labor is complementary, and he that furnishes strength of muscle, and he who gives activity of brain, are simply partners in an immense enterprise carried on for the common benefit of all. There should be no jarring or envy between the two, and in a perfect condition of society there would be none. Both would share, as both ought to, in the prosperity that comes from their conjoined efforts. He that contributes money instead of strength of muscle or activity of brain, sustains the same relation to the great undertaking, that of making society better and happier, that each of the others does, and should not be specially favored in the outcome.

II. The increase of wealth during the last half century has been prodigious, but comparatively it is in the hands of the few, and the ease and enjoyment which spring therefrom are in great measure theirs. Not that even the day laborer has not been benefitted by the progress of civilization, and the industrial developments of the times, and the many inventions which save manual labor, but his share in these benefits has not been what he had a right to expect; he has not received his just proportion of the profits which labor has earned. The contrast between him and his employer, which ten years have made, is too pronounced, the gulf of worldly estate which separates them is too wide and too deep.

III. Discontent with this state of things is inevitable and the determination to find a remedy is legitimate, and may not be charged as perilous communism.

IV. Business and legislation suggest two prominent methods of meeting the exigencies of the situation, co-operative labor and fewer hours of work per day. Why may not both be adopted? The former has proven eminently successful in England, in some departments of labor, and there is no reason why it should not here, the needed experience being acquired for its management. But why should not the workingman's demand, that eight hour's labor be regarded as a day's work, and paid for as such, be acceded to?

V. The Church should not be a silent witness to the struggle now going on between capital and labor. She alone has the secret, whereby the strife may be settled, in those principles of benevolence and love, which are the principles of a common brotherhood, and once adopted, must work the rapid transformation of all social conditions. She must not allowed herself to be justly charged with oppressing the laborer in his hive, or standing by, voiceless, in the presence of the oppressor. Her arm must ever be employed to lift up, never to weigh down. As in feudal times the poor toiling millions looked to her as God's organized expression of mercy and care, so should they at all times, and in all lands, be justified in looking to her for sympathy and help. She must insist upon the practical embodiment of the truths she advocates as divine in all political, and social, and industrial relations as well as religious.

THE LABOR QUESTION—HOBBIES.

THE evil to be cured is the oppression of the poor by the rich. The toiler in the mill, the factory, the mine, thinks himself a slave to the owner of the mill, the mine, or factory.

He compares his lot with that of the rich man ; his labor with the rich man's ease ; his coarse fare with the rich man's luxury ; and thinks himself enslaved and trampled upon by rich men. This discontent organizes itself for redress, and demands a revolution in the affairs of business and in the general state of society, that the poor man may be respected and that the laborer may have just compensation for his labor.

Many ways to set things right are proposed. Almost every week brings some new publication advocating some new theory, and each theorist is confident that he has just the plan for settling all the trouble.

"The land scheme" is Henry George's hobby. He would tax land, and exempt from taxation all improvements on the land. To tax improvements which a man, by his industry, puts upon the land, it is insisted, is to tax enterprise and put a penalty upon improvement. Let all land be taxed an amount equal to its yearly rental and then no man will hold land who does not improve it, and all who do hold land will be virtually renters from the government.

Another sees the end of oppression and of all debt in increasing the bulk of money in the country. Let there be a sufficient amount of money put in circulation to represent the purchase value of things bought and sold, and no debts will be made.

Another brings out a co-operative scheme. Let the employee share with his employer in the profits of business, *pro rata*, according to a schedule agreed upon, and harmony will be established and all the best efforts of employees called out to promote the interests of proprietors.

The moralist has a short method. Laws and social regulations will not avail ; he says : " Let everybody keep the Golden Rule and all will be right."

A sensible man finds little comfort even though so many remedies for the great evil are set before him. "Mr. George's scheme," he says, "is utterly impractical. It cannot be made to operate equally and justly upon all. An

ownership in land is a necessary basis for enterprise. Improvements do not always, nor even generally, represent the personal industry and enterprise of the man who owns them ; and as the country grows older it must be more and more so, as property will become more and more a birth-right inheritance."

Inflation of the currency will not obliterate debt. As the amount of money in circulation is increased the disposition to spend it is increased. Men who are prodigal and thriftless will not be made less so by an increase of money.

The co-operative system cannot be applied to one-fourth of the business enterprises and operations going on. Will the farmer get his plowman to agree to go without pay if the season is unfavorable and the crop fails? Will the man who takes the risk of making or losing a fortune in the mines, at the end of a five years' experiment, find laborers to take the risk with him? Will any day laborer be able to take risks upon the loss of his labor as his employer takes risks upon the loss of his capital? But is the employee to expect to share the gains of capital without sharing its risks?

When one man owns the means invested, and so chooses in what way he will make the investment, will another man risk his bread upon the wisdom of the movement? In any certain business, which has been well established, is permanent, and sure of dividends, according to the labor bestowed on it, the co-operative scheme might be applied. But, as in the competitions of business, men pay for faithful and skilled labor according to what they expect to make out of it, we see nothing better, and nothing really different from this in a co-operative scheme and mutual profit sharing.

As to the remedy which the moralist holds out, it is undoubtedly good, but we must wait for the application until the millennium.

For a common evil there is no specific remedy, and the man who thinks that he has found such a remedy is a fanatic. What evil is removed by legislation? None.

Murder, theft, and all manner of crimes go on in spite of any legislation. Does one therefore say that is useless to legislate? That would be absurd. It would be folly not to apply the check of law, and equal folly to expect the law to do everything. The moral or religious teacher who says you must change the hearts of men, and so accounts legal restraint nothing, is a fanatic. A morality of religion which does not express itself in law is in itself a contradiction. A father who is honest will not allow his son to steal if he can help it. Neither is there honesty in the community or commonwealth that does not restrain crime by force when it can be done.

To remove oppression and injustice we must operate in many ways, and the wisest men and those who constitute the conservative force of the country are those who labor along many lines to remove existing evils; who labor patiently and life-long, and do not demand even for such labor any promise of the entire removal of the evils they oppose. He who bequeaths to the coming generations such an example of patient opposition to all that is wrong, bequeaths that which is of more worth than all the thrones, for the perfecting of human society.

Southwestern Methodist.

THE LABOR PROBLEM.

THERE are some fundamental principles which should not be overlooked by the working class of our day.

It is well, first of all, for the working classes to remember that brains command money; and as there is a great difference in the brain power of different men, even so must there ever be a wide difference in their position in the industrial world, and in their financial fortune. It is well that it is so. There are in the world's workshop, first, second, third, fourth, and fifth grades of work to be done; and we all, according to capacity, take our place where we naturally

belong. There are forests to be leveled, stumps to be uprooted, roads to be constructed, manufacturing establishments to be "manned"; in a word, that class of work that requires "brawn" rather than "brain" is to be done. And here is a class of men who, in the absence of genius of the higher sort, are adapted to fill just these places. Nor is it anything against these men to tell them so. Were it a disgrace to possess little genius, then many of us are sadly disgraced. The only reason why this writer is not a poet like Longfellow or an artist like to Raphael is simply because he does not possess the genius—the brains. Had he the genius to make ten thousand dollars a year, there is no doubt that he would make it. But, as he has not the necessary genius, he has to be content to make a living. It is a hard lesson for poor human nature, with all its restlessness, to learn that we are to "be content with such things as we have."

There is a duty that the employer always owes to the employee, and that is to give him, by way of compensation, the full value of his labor. The disposition on the part of some rich employers to grind the faces of the poor, taking advantage of their necessities and securing their services at half what they are worth, is a shameful wrong, and it will, sooner or later, ripen into revolution anywhere. You might just as well try to stay, by uplifted hand, the storm as it careers along the mountain slopes, as to always hold in subjection the man who feels that he has been wronged. Every man should receive what his labor is worth, even if the employer does not pile up wealth quite so rapidly. The Saviour's golden rule, "Whatsoever ye would that others should do to you, do ye even so to them"—how many wrongs between man and man it would make right, and how it would bless the world with sunshine and happiness, if practiced.

There are one or two things that Christians, possessed of wealth and occupying fine social position, may do for the workingmen. And, first of all, let them be treated with

kindness and Christian courtesy. We don't want to approach them in any patronizing way; neither speak to them in such way as to indicate that we regard it an act of great condescension, for which they ought to be grateful. The world is quick to detect shams, and, sooner or later, everything in the way of insult will be resented.

Another thing that Christians need to do, is to try to lead the laboring classes to Christ. We talk about law, at times, as the instrument whereby vicious habits are to be restrained, man lifted, and a better condition of society and of morals secured. But law, of itself, is powerless. Indeed, we have reached the point in history where men seem to have little regard either for law or its penalties. The majesty of law is set at naught, and its requirements trampled under foot by very many without fear of consequences, account for it as we may. The only remedy is to lead these men to Christ. Teach them to love God, and to do right—not because there is a penalty attached to the law which they transgress, but simply for the sake of right. Let them be put in love with right by being brought to love God.

Western Recorder.

LABOR ORGANIZATIONS.

REV. C. H. ZIMMERMAN, EVANSTON, ILL.

IN a militant state of industry, governed by selfishness, the organization of labor is necessary to secure and protect the rights of workingmen. When the gospel gains its intended sway over mankind, and industrial life is governed by the Golden Rule, there will be no combinations of capital and labor warring against one another. Such organizations as will then exist will be made up of both classes intermingled, and men will see that the interests of capital and labor are mutual; that one cannot be injured and depressed without injuring the other. It will then be

seen that "we are members one of another"; that when one individual or class suffers, the whole body of society suffers; that an injury to one is the concern of all, and the welfare of each the interest of all; and that the common weal requires the improvement in the condition of wage-workers, materially, morally, and intellectually.

It is not many years since the right of wage-workers to organize was denied. Society has not yet quite outgrown the ideas which prevailed in feudal times, that the many were born to be menials and servants, the products of whose toil should go to maintain a few lords and masters in wealth and ease, and that this was a providential arrangement. For centuries legislation was governed by this theory. The laws were made by and for the privileged few, and against the laboring classes. It is a matter of history that the first labor organizations in England were for the purpose of resisting such legislation, and that they were bitterly contested by the ruling classes. The law was frequently invoked to break up labor unions; men were imprisoned for joining them, and even for demanding an increase of wages.

There has been a marvelous change in England during the last fifty years. Nowhere is labor so thoroughly organized, and nowhere has it acquired greater power. It has representatives in Parliament; has removed from the statute books many laws that were oppressive to wage-earning and tenant classes, and secured the wisest and most elaborate factory legislation to be found in the world. Trades unions are now recognized by the state as legitimate and necessary organizations. Their rights and functions are clearly defined. They are regularly incorporated; are thus made amenable to the law, and are protected by it in the exercise of their proper functions.

In these respects labor organization in England is far in advance of this country. It is comparatively new here; and we have had since it began many of the excesses that characterized it during its first century in England. Though

much effort has been made to secure a legal status for trades unions, in none of the States have they been incorporated. They are extra-legal organizations, and cannot be held responsible for the illegal acts of their members. They have no charters to forfeit by violations of law, nor are their rights and functions clearly defined. Individual members who are detected in the use of violence against non-union men and in destroying property are punished ; but walking delegates, advisory committees, and other officials who secretly instigate lawless proceedings, escape.

Labor organizations ought to be incorporated. Their purposes, rights, and privileges should be clearly defined by law. They should be held responsible for the conduct of their members, and be compelled to make good any losses or injuries caused by their members under penalties of forfeiting their charters, and of the prosecution and punishment of their officials. Such legislation would be a protection to organizations that are properly conducted, as well as a safeguard against lawless action, and would be an important step toward the solution of the labor problem.

Western Recorder.

THE COURTS AND LABOR ORGANIZATIONS.

JUDGE RICKS of the United States Circuit Court of Toledo, O., Judge Taft of the same court of Cincinnati, and Judge Billings of the same court of New Orleans, have rendered decisions that have wonderfully stirred labor organizations. The cases, stated in a general way, are in substance about as follows: The locomotive engineers on the Ann Arbor Railroad belonging to the Brotherhood having gone out on a strike, the engineers on other roads connecting with the one above named, and who belonged to the same organization, refused to handle or haul the cars of the Ann Arbor road until the difficulty between the road and the striking engineers was adjusted. This was

in accordance with Rule No. 12 of the Brotherhood, which reads as follows :

“ That hereafter where an issue has been sustained by the grand chief, and carried into effect by the Brotherhood of Locomotive Engineers, it shall be recognized as a violation of obligation for a member of the Brotherhood, who may be employed on a railroad, running in connection with or adjacent to said railroad, to handle the property belonging to said railroad or system in any way that may benefit said company with which the Brotherhood has its issue, until the grievance or issue of whatever nature or kind has been amicably settled.”

The authorities of the roads whose engineers refused to handle the cars of the Ann Arbor road brought the matter before Judge Ricks, and he ruled that the engineers had no right to boycott the Ann Arbor road because its engineers were on a strike, and that to do so was to be guilty of a misdemeanor and render themselves punishable for obstructing commerce.

The rulings of Judges Taft and Billings are in effect the same, only they go farther and assert that for a chief to order a strike is to render himself thus liable. Of course these decisions have greatly stirred labor organizations throughout the country. Their leading men claim that they are a gross infringement upon the rights of organized labor, and that if sustained will prove the end of all labor organizations. They further charge that the unanimity of these decisions is evidence of an organized effort upon the part of capitalists and monopolies to disrupt and annihilate all labor organizations throughout the country.

Whether these surmises and inferences are well founded or not time will develop. For our part we do not believe they are. Honorable judges like those named are not and never will be the subservient tools of capital as against labor. There are certain great fundamental principles of equity that do and must ever underlie the relations of capital and labor. These must be recognized sooner or later.

Laborers have certain rights which the courts are bound to respect. To disregard or override these rights in the interests of capital would be an attempt to re-establish slavery. This no court wishes to do, much less would any court be so foolish as in any way to make itself a tool to that end.

Labor has a right to secure for itself the best returns possible, *consistent with the rights of others*. To this end it has the right to form and maintain labor organizations. These organizations, *properly directed*, are legitimate, and benefit labor. But as every good thing is susceptible of abuse, so are they. When they are used to prevent others outside of their pale from securing employment, or to injure or destroy the capital that gives them employment, then they become abusers of the rights belonging to them, and by so doing forfeit their right to exist.

No one will, under ordinary circumstances, deny a man—or a thousand men, for that matter—the right to quit work whenever he chooses, *provided he has not, by a special contract*, obligated himself to work up to a time specified in the contract. But if a man has obligated himself to work at a fixed rate of wages for a certain length of time, and when his employer is least able to dispense with his services, and before the time has expired for which he obligated himself to work, quits without giving previous notice, simply to embarrass his employer or to extort from him higher wages, then the courts should hold him liable for damages. Equity demands nothing less than this. If a capitalist employs a man to work for him a year and discharges him at the end of six months without sufficient cause, the courts will compel the capitalist to pay the laborer damages; and the rule should work both ways.

And right here, we believe, is the remedy for strikes. Let those employing labor contract with their men for a certain length of time at a certain price. Let the contract be specific, and accord the privilege of renewal at the time of expiration with the consent of both parties. Then if

either party violates the conditions the courts will hold the party thus guilty to answer. If railroads were thus to contract with their employees a general strike would be impossible ; nor would there be any occasion for one. The rights of both parties would be guarded and guaranteed by the contract and the courts.

Laborers have the right, each for himself, to say what wages they will work for. They also have the right to quit work when they please, unless they have bound themselves by special contract to serve longer. But they have not the right to dictate terms to others, nor to prevent others from taking their places if they do not choose to work.

They may use persuasion and argument to induce others to refuse to work for less pay than they themselves are willing to work for ; but all blacklisting, boycotting, and refusing to work with men who do not belong to their order is tyranny of the worst kind, and works injury and hardship to the mass of common toilers, and the courts should interpose to prevent and right these wrongs whenever possible.

We believe that as yet public sentiment is strongly in favor of the laborers and against the powerful corporations and monopolies that seek to oppress them. We are sure it is opposed to the use of private armed force to intimidate or control laborers. But we are equally sure that public sentiment is overwhelmingly opposed to the preconcerted strikes which interrupt commerce and seek to extort unreasonable conditions. If the dissatisfied prefer to quit work, let them do so ; but they must not seek by force to prevent others from taking their places who are willing and anxious to do so. Strikers who resort to violence, and will neither work themselves nor permit others to work, are anarchists, and in the interests of law and order their power must be crushed under the iron heel of the law.

Religious Telescope.

THE DIGNITY OF LABOR.

ERNEST GILMORE.

AN American President, when asked what was his coat of arms, replied, "A pair of shirtsleeves."

When a lady asked Turner, the celebrated English painter, what his secret was, he replied, "I have no secret, madam, but hard work."

During the Revolution, a commander of a little squad was giving orders relative to a stick of timber they were endeavoring to raise to the top of some military works. The timber went up very heavily, and on this account the voice of the commander was often heard in regular vociferations of "Heave away!" "There she goes!" "Heave ho!" An officer, not in military costume, was passing, and asked the commander why he did not take hold and help a little. The latter, astonished, said, "Sir, I am a corporal!" "You are, are you?" replied the officer; "I was not aware of that." Upon this he dismounted, and lifted till the sweat stood in drops on his forehead, and when finished, turning to the commander he said, "Mr. Corporal, when you have another such job as this, and have not men enough, send for your commander-in-chief and I will come and help you a second time." The corporal was thunder-struck. It was General Washington.

A French doctor once taunted Flechier, Bishop of Nismes, who had been a tallow chandler in his youth, with the meanness of his origin; to which he replied "If you had been born in the same condition that I was, you would still have been but a maker of candles."

There is no shame in honest labor, however humble it may be. Wise indeed are the parents who thus teach their children. Beecher, in speaking of men who were ashamed of labor, says: "After they have built up a business and amassed a fortune, they say to their sons: 'You shall never do as I did; you shall lead a different life; you shall be

spared all this.' Oh, the rich men's sons ! they aim to lead a life of emasculated idleness and laziness. Like the polyp that floats useless and nasty upon the sea—all jelly and flabby, no muscle, no bone, it shuts and opens, and opens and shuts, it sucks in and squirts out again, of no earthly account, influence, or use—such are these poor fools. Their parents toiled and grew strong, built up their forms of iron and bone ; but denying all this to their sons, they turn them upon the world boneless, muscleless, simple gristle, and soft at that."

An Italian proverb says, " He who labors is tempted by one devil ; he that is idle, by a thousand."

Karamsin, the Russian traveler, having observed Lavater's diligence in study, visiting the sick, and relieving the poor, greatly surprised at his activity, said to him, " Whence have you so much strength of mind and power of endurance ?"

" My friend," replied he, " man rarely wants the power to work when he possesses the will ; the more I labor in the discharge of my duties, so much the more ability and inclination to labor do I constantly find within myself."

Binney says: " God is constantly teaching us that nothing valuable is ever obtained without labor ; and that no labor can be honestly expended without our getting our value in return. He is not careful to make everything easy to man. The Bible itself is no light book ; human duty no holiday engagement. The grammar of deep personal religion and the grammar of real practical virtue are not to be learned by any facile Hamiltonian methods."

Honest labor is abundantly fruitful in blessings. The healthfulness of labor is illustrated in the following tale from the " Arabian Nights" : A king had long languished under an ill habit of body, and had taken many remedies without relief. At length a physician cured him by the following method : He took a hollow ball of wood, and filled it with several drugs ; after which he closed it up so artificially that nothing appeared. He likewise took a mall,

and after having hollowed the handle and that part which strikes the ball, he closed in them several drugs after the same manner as the ball itself. He then ordered the sultan, who was his patient, to exercise himself early in the morning with these rightly prepared instruments till such a time as he should sweat ; when, as the story goes, the virtue of the medicaments perspiring through the wood had so good an influence on the sultan's constitution that they cured him of an indisposition which all the compositions he had taken inwardly had not been able to remove.

King Antigonus, when he had not for a long time seen Cleanthes the philosopher, said to him, "Dost thou yet, O Cleanthes, continue to grind?" "Yes, sire," replied Cleanthes, "and that I do to gain my living, and not to depart from philosophy."

Plutarch, in commenting upon the above, remarks: "How great and generous was the courage of this man who, coming from the mill and the kneading trough, did, with the same hand which had been employed in turning the stone and molding the dough, write of the nature of the gods, moon, stars, and sun."

Benaventura, the Seraphic Doctor, was general of the Franciscan Order, one of whose rules required a rotation of work among the members. Gregory X. sent him a cardinal's hat by two nuncios, who found him in the kitchen washing the plates after dinner. The nuncios were amazed. The Seraphic Doctor without a blush excused himself from attending to their business till he had finished his dishes. So the cardinal's hat was hung on a dogwood tree near the kitchen door till the dishes were finished and the new cardinal's hands were dried. There is labor for all. We are born to work, and we must work while it is day, "for the night cometh."

Carlyle says: "Labor is life ; from the inmost heart of the worker rises his God-given force—the sacred celestial life-essence breathed into him by Almighty God."

Spurgeon, speaking of labor, says: "See the spider casting

out her film to the gale ; she feels persuaded that somewhere or other it will adhere and form the commencement of her web. She commits the slender filament to the breeze, believing that there is a place provided for it to fix itself. In this fashion should we believingly cast forth our endeavors in this life, confident that God will find a place for us. He who bids us play and work, will aid our efforts and guide us in his providence the right way. Sit not still in despair, O son of toil, but again cast out the floating thread of hopeful endeavor and the wind of love will bear it to its resting place."

Christian at Work.

THE DIGNITY OF LABOR.

LABOR is the law of life. The struggle for existence implies and requires it. Labor is demanded in the development, mastery, and utilization of the forces and resources of nature.

Without labor man cannot hope to live. With the cessation of the necessity of labor barbarism begins. Civilization consists in intelligent co-operation for the good of all. Human society is a unity only by reason of the diversity of gifts and co-operation for common benefit. It is a vast organism, composed of many members ; all have not the same office, though all have the same end. There is the thinker and the singer, the inventor and the artisan, the healer of bodily diseases and the healer of moral maladies. There is the tiller of the soil and the navigator of the sea. There is the manufacturer and the vender, the tutor and the student, the author and the printer.

The poorest helps the richest, and the weakest helps the strongest. None can live without, and none can afford to despise, the other. The feller of forests works together with architect and builder, the miner is in harness with the smith, the quarryman with the mason, the man of brawn with the man of brain.

This social law of co-operative association and mutual dependence is to be seen in ceaseless operation everywhere around us, below us, and above us. Everything leans on and depends for its completeness upon some other thing. Uniformity there is not, but unity there is, and unity consists in diversity and reciprocity.

Labor exhibits its true worth and power, not in organized resistance and open defiance of law and order, but by subordinating all laws and forces and elements to the well-being of society. The real peril of industry is that labor shall become blind to its true interests and, Samson-like, pull down the temple of its protection in thunderous ruin and awful destruction upon its own undefended head.

Labor is the crown of true royalty and the splendid scepter of man's highest and noblest sovereignty. As we behold you, O ye hosts of labor, marching through our streets to-day, we hail you as the mightiest social and civic agents of modern civilization.

Mail and Express.

FREE LABOR THE BASIS OF FREE AMERICA.

COL. W. PROSSER, NASHVILLE, TENN.

WE honor the names and deeds of the Fathers of the Republic who laid the foundations of the temple of freedom in the wilds of America. The War of the Rebellion but concluded the work which they commenced, and the principles of liberty and equal rights to all men have been made the ruling and cardinal principles of government throughout the entire territory over which floats the Stars and Stripes. We offer up the increase of our admiration at the shrine of Hampden and Sidney of England, of William Tell of Switzerland; of Kosciusko of Poland; of all the heroes and champions of liberty, whether known or unknown, throughout the world. Their cause is ours; we participate with them in their shouts of victory, and we share with

them the disasters of defeat. The cause for which they labored is that for which our comrades drew the sword, and for which they thought it happiness to die. The Spartan mother who received her son upon his shield, Leonidas, with his three hundred men, and all the long line of friends of liberty, from their day to our own, were animated by the same spirit and drank their inspiration from the same fountain of undying patriotism. These are the men who have been fighting the battles of human freedom and constitutional liberty, from their earliest inception down to the present time. Three hundred years ago, when the civilized world lay at the feet of royalty, and no rights were recognized but the despotic rights of kings, the burghers of Holland took up the cause afresh, and, conscious of its justice, and strong in their sense of right, they organized resistance to the oppressive tyranny which then held in complete subjection the most enlightened nations of the earth. Under the blighting influences of the Dark Ages civil and religious liberty had alike disappeared, until these men undertook to restore both the one and the other. Respectfully asking for a redress of their grievances in an humble petition, they were spurned in contempt from the presence of arbitrary power with the scornful words, "What do these Beggars want?" "What would they have?" They were the wealthy merchants and citizens of Amsterdam, whose industry and genius were known and recognized throughout the world, whose commerce had enriched their own as well as other countries of Europe, and whose opinions and requests should have commanded the respect of the most powerful monarch that ever existed. Knowing their rights, and daring to maintain them, they were not the men tamely to submit to the insults of royalty or the exercise of despotic authority. Denounced as beggars, they were proud of the epithet, and inscribed upon their banner as their choicest legend, the words: "Long live the Beggars!" For seventy-five years they waged the unequal contest, without the aid of the ordinary elements of power or the

assistance of kings. But relying upon the justice of their cause and the support of that Power which ever protects and assists the cause of right and truth, they pressed forward to the accomplishment of their noble purposes, and through victory and defeat, in sunshine and in storm, on the land and on the sea, above the roar of cannon and the rattle of musketry, the cry still went up of "Long live the Beggars!" Above the smoking ruins of two thousand towns and cities, amid the shouts of the victors or the groans of the vanquished, amid the heat and dust of battle, the cry of "Long live the Beggars!" went up to heaven, until the Lord of Hosts gave the victory to their persevering arms, and the foundations of constitutional liberty and equal rights to all men were laid, broad and deep, by the labors, toils, and sacrifices of more than three generations of freemen. From that hour until the present, that cause has been growing and prospering, marching forward from one triumphant contest to another, until the entire civilized world recognizes the principles for which those early pioneers of liberty devoted years of sorrow, and for which they were willing to die. The principles of free thought, free speech, free labor, and a free press are everywhere known and acknowledged as the avenues to the greatest good of the greatest number of the human family. The genius of free labor enters the hovel of poverty and says to its inmates, "Come up higher." The genius of free labor nerved the heart and strengthened the arm of Abraham Lincoln, and four millions of people were lifted out of the darkness and oppression of slavery into the sunlight of freedom, progress, and intelligence, and were invested with all the rights and privileges of American citizenship.

The genius of *free labor* is the soul of all the triumphs of industry and art, of the sciences, of invention, of literature, philosophy, poetry, and song, which have made the nineteenth century illustrious among the ages. The genius of free labor has filled our towns and cities with an industrious and enterprising population; it has dotted the earth

with schools and churches, cobwebbed the sea and air with the telegraph; it has spanned the earth with railroads, and bridged the ocean with ships. The genius of free labor first planted the Tree of Liberty, watched over the slowness of its growth, nourished it into life and vigor, beauty and strength, with the blood of unnumbered brave and gallant men, comrades, until to-day millions upon millions delight in the shadow of its branches and the richness of its fruit. The genius of free labor is the soul of all the battles which have been fought in modern times. The War of the Revolution gave to the principles and the children of free labor a home on the shores, and among the mountains and the prairies, of the New World; and millions of freemen find room for their energies, and a reward for their enterprises and industry, in the beautiful landscapes that stretch from the Atlantic to the Pacific Ocean, where, but a short time ago, were only the wild beasts of the forest, or shapes in human form more savage still.

The War of 1812 gave the ocean to freemen, and the white sails of commerce were wafted into every sea on the habitable globe, bearing to the breeze the motto of free trade and sailor's rights. The Mexican War added millions of square miles to the area of free labor, and California sprang into existence, an empire of itself, complete and perfect in all her appointments, like Pallas when she sprang from the brain of Jove, and more beautiful than Venus when she rose from the sea, the most glorious illustration of the power and genius of free labor to be found under the sun. There men of every race and nation, color and complexion enjoy the equal protection and benefit of law. The state has grown rich and prosperous because her government is just, and the commerce of the world has been enriched by the hidden wealth of her territory, developed by the agency of free labor. The War of the Rebellion was begun in the interest of slavery, but it terminated in the interest of freedom; and all of that vast territory extending from the Atlantic to the Pacific, and from the

Lakes to the Gulf of Mexico, has been consecrated to the use and service of freedom forever more. If we were placed upon one of the highest mountain tops, and were to see passing before us in one grand, solemn, and awful procession, all the great, the wise, and the good of every age and clime, their kings and priests, their poets and philosophers, their heroes, warriors, and statesmen, all those whose names are distinguished in the arts of peace or the strategy of war, in genius, literature, or statesmanship, and we were to ask them, one by one, as they passed us in this grand procession, what is the greatest boon which could be conferred on mankind, they would tell us with one unanimous heart and voice and soul, in tones as clear as the echoes of an Alpine horn, that constitutional liberty and free labor were the greatest benefits which could be conferred upon the human family. They would tell us that the right to worship God according to the dictates of our own consciences, the right to life, liberty, and the pursuit of happiness, the right of every man to enjoy the fruits of his own labor, to reap the rewards due to his own energy, were the greatest blessings that could be conferred upon the human race.

LABOR AND CAPITAL.

THAT labor and capital are at variance is one of the conditions we must accept. What has brought about this state of affairs, whether the fault lies with too grasping employers or with discontented employees, is not the question which has to be answered.

Men are easily gulled by the blatant utterances of so-called friends of the workingman—men who have come from the oppression and poverty of foreign countries, from hotbeds of sedition to a land of freedom, and fail to appreciate their liberty. It is to be hoped that the good hard sense which generally characterizes the working classes will come to their rescue and show them the folly of the sense-

less conflict with capital in which anarchy would have them engage. The present monetary depression would not have been so seriously felt among all classes and conditions of life had not the capitalists been pushed to the wall and many forced to yield to the pressure behind them; yet there are many who believe that the stoppage of industrial enterprises is entirely due to a malignant desire on the part of capitalists to defraud the laborer.

That the laboring classes have at times suffered wrongs at the hands of employers is unquestioned, that great corporations may be soulless and treat their employees like machines may sometimes be true; but does the remedy lie in making and hearing windy harangues as to the inequality of things? The remedy lies in legislation. Mere speech-making never righted any wrong. If every discontented workman would study the political situation, see where the wrongs lie, and then on the next election day vote wisely and intelligently, many evils would disappear. It would be much wiser to do this than to keep up a never-ceasing clamor against capital, which supplies their daily bread, even though the loaf be sometimes smaller than it ought to be.

Capital is something which no country can dispense with, and capitalists are most generally men more enterprising than their fellows, and who have a genius for amassing fortunes, and a talent for controlling them. The district which possesses no capitalist is poor indeed. It is capital which sets ten thousand looms in motion, lights the fires in the mills and factories, and starts the idle wheels of commerce. Yet, upon the other hand, capital needs labor to carry out its schemes. The two must work together, and not one against the other. Workmen should be allowed good living wages and capitalists get a fair profit. Some day this golden mean will be reached, but it lies farther in the future than the eye of man can now penetrate, and until it does come the laboring classes can gain nothing by any alliance with anarchy in any form, no matter how

specious its words may be. In the meantime the divine rule for both capitalists and those who work with their hands is : " As ye would that men should do to you, do ye also to them likewise." Obedience to this precept would soon settle all difficulties between capital and labor. Agreement upon any other basis must necessarily be temporary.

Presbyterian Banner.

THE failure of the Knights of Labor was caused by the movement being founded on a series of fallacies which the stern logic of events has exploded *seriatim*. The principal one was that the interests of all wage-earners are identical, from which the deduction was made that a quarrel of 'longshoremen or porters with their employers made it necessary for skilled carpenters and engineers to quarrel with theirs. The practical application of this principal put the most competent workmen at the mercy of those in other trades who occupied positions requiring the least brains or skill.

Watchman.

CAPITAL AND LABOR.

MAJOR BEN : PERLEY POORE, NEWBURYPORT.

THE civil war through which the nation so gloriously passed was, we are told by some, waged for the preservation of the Union, while others assert that it was for the extinction of human slavery. These declarations are equally true ; yet the Union would never have been endangered had it not been for slavery, neither would slavery have been so cherished had it not been so profitable. Political power was desired by the South ; but the chief end of political power is plundering a public treasury for the enrichment of political dependents. Southern capital, so increased by the increase and labor of slaves, wished to extend and to perpetuate it by the formation of a new confederacy, with slavery as its corner stone.

And Southern capital would have triumphed had it not been met and vanquished by Northern labor. It was the mechanics, the manufacturers, the farmers, and the seafaring men of the North, used to toil, who rallied under the Stars and Stripes, and defeated the Rebellion. Labor confronted capital, and history shows that when these free elements of society conflict, labor always triumphs. Northern capital claimed and obtained a large share of the original commissions, on the ground that it furnished the "sinews of war." It so happened, however, that labor would win promotion from the ranks, of sheer merit, while the *protégés* of the capitalists were not always covered with glory.

I heard of a representative Massachusetts man, somewhat eminent in politics and in letters, who, when there was at one time during the War a call for more men, took his two grown-up sons to the office of the provost marshal of his district (as Abraham went into the mountains) to offer them up as a sacrifice upon the national altar. Entering the room, he advanced to the provost marshal, flanked by his two sons, and after having made a few patriotic remarks, he drew his wallet and paid the commutation fee for each. This was an offering of capital, while labor was offering its youth, its manhood, its strength, and its life-blood.

Capital furnished funds for the paymasters and for the purchase of arms, equipments, uniforms, and quartermasters' stores. But capital made money on every contract, and was so well remunerated in bonds, that it is rare to find a man who was worth his thousands in 1861 who is not worth his tens or his hundreds of thousands in 1869. Yet there are capitalists, thus enriched by the valor of labor, who now sneer at organizations formed by mechanics and by soldiers for mutual protection. Capital invested in banks, or in manufactures, or in railroads can be protected by acts of incorporation, yet when labor asks a similar privilege for a class of mechanics who made excellent

soldiers, we are gravely told that it must not be. Let me not be understood as seeking to array labor against capital, but I would have labor assert its rights. I would not repudiate one jot of the bargains which were made for the Treasury with capital, in order to obtain funds in the nation's hour of need, but I claim that those whose wealth is thus virtually exempt from taxation should not attempt to snub the small tax-payer. Neither should the men who carried the muskets or handled the great guns be ignored for the sake of capital's *protégés*, of whom it may often be said, as they rotate from one office into another,

For power and for place, they hold their ready dishes,
Just seven principles have they, five loaves and two small fishes.

EX-PRESIDENT HARRISON'S VIEWS OF CAPITAL AND LABOR.

THERE is a necessity of a good preparation for the struggle of business life, and of taking pride in one's work as an essential to success. The latter is all the harder because of the division of labor in these modern days, under which, one man contributes a small part of the labor for each thing completed in "factory work." This is one of the sacrifices we are making to the Moloch of economy. The individuality of the workman rarely appears in the product. The man and the machine are not sufficiently differentiated. Only the designer and the man who assembles the parts have the pride of a workman in a perfected work.

The worker should have the small chance that remains to distinguish himself, since "when you eliminate ambition from the human soul you shut out the visions which entice men upward." There is a mutual dependence of capital and labor. It is a sad and dangerous fact that these are organized to fight each other, that the laboring man is too often taught to regard his employer as an enemy, and that

the greedy or vexed employer is sometimes too ready to treat a workman with a grievance as he would treat a jolting unbalanced machine: throw it into the scrap pile. Like the armed peace now maintained in Europe this situation is costly and dangerous.

When the Golden Rule becomes the law of human life all this will be changed. The employer will ask how much he can pay the worker, not how little. The workman will ask how much he can do, not how little. We may not be able to reach this condition, but the war can be restricted and its evils ameliorated. Our people are at heart of a most friendly disposition toward workingmen and women. We have our Gradgrinds, snobs, and purse-proud sons of artisan fathers, our dudes and butterflies, but the mass of the rich, as well as those of only moderate means, have a genuine hearty sympathy and fellowship with the honest sons of toil. The chief trouble is not want of heart, but to hold busy men long enough to hear the tale of wrong, and to discriminate it from false appeals for aid. On the other hand, American workmen are, as a body, intelligent, spirited, and patriotic. They will not bear patronizing, but they are hungry for fraternity. The lodges and chapters, greatly outnumbering the churches, express this longing. The working people, if we give the term its proper scope, are the civil bulk of the nation. Everything—government, social order, production, commerce—is borne up and along by them. They formed the great bulk of the Union army. Why cannot they be called comrades now, as during the War? Why cannot the touch of elbows and the cadenced step be had in civil life with all who love our free civil institutions? They are needed. They give strength and security as well as fellowship.

I would also emphasize the right of the worker to something more than mere wages, to protection from injury in his employment, and to the recognition which helps to make life pleasant. Society has awakened to its interest in this matter, to the view that there is a mutuality of

interest, that if it be honorable to employ a man to do a thing it is honorable to do it. Something has been done by legislation to protect the workman, and to define the limits of trade combinations and trusts. Restraint of these corporations is an obvious and urgent duty to the interests of the working as well as to all other classes of citizens.

Chicago Tribune.

LAND AND LABOR.

REV. CHAS. LEACH, D. D.

The earth hath he given to the children of men. Psalm cxv. 16.

THE solution of the labor problem is intimately associated with the settlement of the land question. Labor cannot be properly remunerated, nor poverty banished, nor can the stored up labor we call capital be sufficiently and satisfactorily employed so long as we allow a handful of men to own the broad acres of England. He who holds the land holds the people's life. Permit a few men to have the land and give them the power to exclude the people from it and you at once make the whole people their slaves.

I want to impress this important fact upon every reader. They are, for the most part, Christian people, and with the followers of Christ rests the power to settle this, as also to settle so many other grave and important matters. The land is for the people's life. Without it we cannot be. We can get along without private landowners, without tax-gatherers, without parsons, and, perhaps, even without Parliament and its interminable Home Rule squabbles, and we might even live without publicans, but we must have land. From it we get all we have. It is the nursing mother, from whose bosom we drew the springs of our existence. The land gives us all things, and withholds nothing from honest labor which is blessed with the sunshine of God and the showers of the skies. Look at

the matter a little in detail. The pen with which I write this article comes from the earth, and so does the paper on which I write. The desk at which I sit is from the timber of some tree which grew in the distant forest yonder, hence, it, too, is from the land. As you sit in your armchair, or recline on your couch to read this article, look around you in your own room, and tell me what there is there which the bountiful earth did not supply. Your beautiful side-board was once growing in trees of the wood. The ornaments which adorn it, be they bronze, earthenware, porcelain, marble, silver, or gold, all were dug out of the earth. The clothing you wear all comes from the land. If you are wrapped in silk, covered with woolen, or in cooler cotton, you can trace it all back to the land. The cotton plant, the woolly-backed sheep, or the silkworm could not be except for the land. The food you eat, the knives and forks and spoons with which you eat it, all come from the earth. The house in which you live, whether it be built with stone, timber, iron, canvas, or mud, it comes from the land. And when you go to bed to-night you will rest on that which comes from the earth. Your couch may be feathers, straw, chaff, wire, or a plank. It makes no difference, you will trace it back to old mother earth. If the Old Book be true, we ourselves have sprung from the land, and when we are dead then our bodies will probably go back to the earth, the dust from which they came. The late John Bright once said : "The land of a country is God's gift to its people." He never spoke truer words. He only put into English, slightly altered, what God long ago put into Hebrew : "The earth hath he given to the children of men."

Human labor seems to be as necessary for the well-being of a people as the God-given land. Without the land labor could not be ; without human labor the land would be useless, and we must all speedily perish. Hence it is worthy of notice that man is a co-worker with God in the all-important task of keeping alive the population of the globe,

God gives the land the sunshine and the shower, but man must supply the labor which shall make the earth yield her increase, and smile with plants. It is for man "to tickle the earth with a spade and make it laugh into golden harvests." If the desert is to blossom as a rose, the wilderness and the solitary place be glad, the orchard and the garden give forth their golden supplies, the fields be full of ripe corn, the pastures drop fatness, the trees of the field clap their hands for very joy, then it is absolutely necessary that human labor must be put forth, for without it God does not complete his work. Hence the importance of giving the fullest possible access to the land by the labor without which the land will not fully benefit men.

All proper human labor is an offering to God. All work for the real good of man glorifies God. Hence it is religious, because God appointed service. If the premises laid down in this paper be sound, this conclusion inevitably follows. And this ought to be of some comfort to every one of us in the great army of useful labor. If I realize that service of man is service of God, that honest toil for the good of my fellows glorifies my Father in heaven, then the ordinary duties of life assume a new importance. Let me feel that my daily service is necessary to complete God's will, and that service will become to me glorious as a sacrificial offering, while to God it comes up as fragrant incense, and sweet as the song of a saint. This thought will bear and deserve expansion. Suppose that my lot in life is to cut timber in a forest, to dig coal in a pit, to rear sheep in Australia, to spin cotton in a factory, to smelt ore in a furnace, to work on a farm, to be a domestic servant, or toil as a mother of a family—in any or in all of these I may as much glorify God and serve his will as the parson in the pulpit, the statesman in the hall of legislature, or the monarch on the throne. When cutting timber in the forest, I know that this timber is necessary to make chairs, and tables, and houses for the comfort of man. If I go down into the pit to dig coal from the depths in which God has

formed it, I may feel that I am serving the will of God. Man must have fire with which to make necessary articles, to keep his body warm, to cook his food, and many purposes besides. Without these the body would die. And as it is not God's will that the body should die for want of these things, then clearly God uses me as a co-worker with himself. The same with the man who rears sheep to produce wool for man's clothing. When the farmer digs the land and sows the seed he knows that he is helping God to produce food for man, and it is hard to see how any man could more fully glorify God.

A domestic servant once came to see me to tell how much she would like to do something for God. Many others have come to me in a similar way, but the case of the servant will be sufficient here and now. I heard all she had to say, and I believed that she was a good Christian. I pointed out to her that in keeping the house clean and sweet to make it healthy, and in cooking the family's food well, so that it should not injure the health of the family, she would be rendering high service to God.

If all this reasoning be sound—and the readers of this will speedily reject it if it be not—it follows that in all service there is profit. And from this we learn something of the great importance of land and labor. These two are the sources of all wealth, all well-being, and all comfort. It is the will of God that these two should be joined so as to make this world a paradise of plenty; the laws of man have parted them and made the world barren and filled it with poverty and want.

Christian Commonwealth, London, Eng.

LABOR THE SOURCE OF WEALTH.

WEALTH in its mass, and still more in its tenure and diffusion, is a measure of the condition of a people which touches both its energy and morality. Wealth has no source but labor. "Life has given nothing valuable to

man without great labor." This is as true now as when Horace wrote it. The prodigious growth of wealth in this country is not only, therefore, a signal mark of prosperity, but proves industry, persistency, thrift, as the habits of the people. Accumulation of wealth, too, requires and imparts security, as well as unfettered activity ; and thus it is a fair criterion of sobriety and justice in a people, certainly, when the laws and their execution rest wholly in their hands. A careless observation of the crimes and frauds which attack prosperity, in the actual condition of our society, and the imperfection of our means for their prevention and redress, leads sometimes to an unfavorable comparison between the present and the past, in this country, as respects the probity of the people. No doubt covetousness has not ceased in the world, and thieves still break through and steal. But the better test upon this point is the vast profusion of our wealth and the infinite trust shown by the manner in which it is invested. It is not too much to say that in our times, and conspicuously in our country, a large share of every man's property is in other men's keeping and management, unwatched and beyond personal control. This confidence of man in man is ever increasing, measured by our conduct, and refutes these disparagements of the general morality.

Knowledge, intellectual activity, the mastery of nature, the provision and extension of the means and opportunities of this education, are the cherished institutions of the country. Learning, literature, science, art, are cultivated, in their widest range and highest reach, by a larger and larger number of our people, not, to their praise be it said, as a personal distinction or a selfish possession, but mainly as a generous leaven, to quicken and expand the healthful fermentation of the general mind and lift the level of popular instruction. So far from breeding a distempered spirit in the people, this becomes the main prop of authority, the great instinct of obedience. "It is by education," says Aristotle, "I have learned to do by choice what other men do by constraint of fear."

WM. M. EVARTS.

THE LABOR QUESTION.

T. DEWITT TALMAGE, D. D.

THAT labor has grievances I will show you plainly. That capital has had outrages committed upon it I will make evident beyond dispute. But there are right and wrong ways of attempting a reformation.

When I say there will be no return to social chaos I do not underrate the awful peril of these times. We must admit that the tendency is toward revolution. Great throngs gather at some points of disturbance in almost all our cities. Railway trains hurled over the rocks. Workmen beaten to death within sight of their wives and children. Factories assailed by mobs. The faithful police of our cities exhausted by vigilance night and day. In some cases the military called out. The whole country asking the question, "What next?" A part of Belgium one great riot. Germany and Austria keeping their workmen quiet only by standing armies so vast that they are eating out the life of those nations. The only reason that Ireland is in peace is because she is hoping for Home Rule and the triumph of Gladstonism. The labor quarrel is hemispheric, aye, a world-wide quarrel, and the whole tendency is toward anarchy.

But one way in which we may avoid anarchy is by letting the people know what anarchy is. We must have the wreck pointed out in order to steer clear of it. Anarchy is abolition of right of property. It makes your store and your house and your money and your family mine, and mine yours. It is wholesale robbery. It is every man's hand against every other man. It is arson and murder and rapine and lust and death triumphant. It means no law, no church, no defense, no rights, no happiness, no God. It means *hell let loose* on earth, and society a combination of devils incarnate. It means extermination of everything good and the coronation of everything

infamous. Do you want it? Will you have it? Before you let it get a good foothold in America take a good look at the dragon.

Look at Paris, where for a few days it held sway, the gutters red with blood and the walk down the street a stepping between corpses, the Archbishop shot as he tries to quell the mob, and every man and woman armed with knife or pistol or bludgeon. Let this country take one good, clear, scrutinizing look at anarchy before it is admitted, and it will never be allowed to set up its reign in our borders. No; there is too much good sense dominant in this country to permit anarchy. All good people will, together with the officers of civil government, cry "Peace!" and it will be re-established. Meanwhile, my brotherly counsel is to three classes of laborers.

First, to those who are at work. Stick to it. Do not amid the excitement of these times drop your employment, hoping that something better will turn up. He who gives up work now, whether he be railroad man, mechanic, farmer, clerk, or any other kind of employee, will probably give it up for starvation. You may not like the line of steamers that you are sailing in, but do not jump overboard in the middle of the Atlantic. Be a little earlier than usual at your post of work while this turmoil lasts, and attend to your occupation with a little more assiduity than has ever characterized you.

My brotherly counsel, in the second place, is to those who have resigned work. It is best for you and best for everybody to go back immediately. Do not wait to see what others do. Get on board the train of national prosperity before it starts again, for start it will, start soon, and start mightily. Last year in the city of New York there were 45 general strikes and 177 shop strikes. Successful strikes, 97; strikes lost, 34; strikes pending at the time the statistics were made, 59; strikes compromised, 32. Would you like me to tell you who will make the most out the present almost universal strike? I can and will.

Those will make the most out of it who go first to work.

My third word of brotherly advice is to the nearly two million people who could not get work before this trouble began, and who have themselves and their families to support, to go now and take the vacated places. Go in and take those places a million and a half strong. Green hands you may be now, but you will not be green hands long. My sentiment is full liberty for all who want to strike to do so, and full liberty for all who want to take the vacated places. Other industries will open for those who are now taking a vacation, for we have only opened the outside door of this continent, and there is room in this country for eight hundred million people, and for each one of them a home and a livelihood and a God !

So, however others may feel about this excitement as wide as the continent, I am not scared a bit. The storm will hush. Christ will put his foot upon it as upon agitated Galilee. As at the beginning, chaos will give place to order as the Spirit of God moves upon the waters. But hear it, workingmen of America ! Your first step toward light and betterment of condition will be an assertion of your individual independence from the dictation of your fellow-workmen. You are a free man, and let no organization come between you and your best interests. Do not let any man, or any body of men, tell you where you shall work, or where you shall not work, when you shall work, or when you shall not work. If a man wants to belong to a labor organization, let him belong. If he does not want to belong to a labor organization, let him have perfect liberty to stay out. You own yourself. Let no man put a manacle on your hand, or foot, or head, or heart.

I belong to a ministerial association that meets once a week. I love all the members very much. We may help each other in a hundred ways, but when that association shall tell me to quit my work and go somewhere else, that I must stop right away because a brother minister has been

badly treated down in Texas, I will say to that ministerial association, "Get thee behind me, Satan!" Furthermore, I have a right to resign my pastorate of this church and say to the people, "I decline to work for you any longer. I am going. Good-by." But I have no right, after I have quit this pulpit, to linger around the doors on Sunday mornings and evenings with a shotgun to intimidate or hinder the minister who comes to take my place. I may quit my place and continue to be a gentleman, but when I interfere with my successor in this pulpit I become a criminal, and deserve nothing better than soup in a tin bowl in Sing Sing Penitentiary. Your first duty, O laboring man, is to your family! Let no one but Almighty God dictate to you how you shall support them. Work when you please, where you please, at what you please, and allow no one for a hundred millionth part of a second to interfere with your right. When we emerge from the present unhappiness, as we soon will, we shall find many tyrannies broken, and labor and capital will march shoulder to shoulder.

This day I declare the mutual dependence of labor and capital. An old tentmaker put it just right—I mean Paul—when he declared: "The eye cannot say to the hand, I have no need of thee." You have examined some elaborate machinery—a thousand wheels, a thousand bands, a thousand levers, a thousand pulleys, but all controlled by one great waterwheel, all the parts adjoined so that if you jarred one part you jarred all the parts. Well, society is a great piece of mechanism, a thousand wheels, a thousand pulleys, a thousand levers, but all controlled by one great and ever-revolving force—the wheel of God's providence. The professions interdependent, all the trades interdependent, capital and labor interdependent, so that the man who lives in a mansion on the hill and the man who breaks cobblestones at the foot of the hill affect each other's misfortune or prosperity. Dives cannot kick Lazarus without hurting his own foot. They who throw Shadrach into the furnace get their own faces scorched and

blackened. No such thing as independence. Smite society at any one point and you smite the entire community.

Relief will come to the working classes of this country through a better understanding between capital and labor. Before this contest goes much further it will be found that their interests are identical ; what helps one helps both ; what injures one injures both. Until the crack of doom there will be no relief for the working classes until there is a better understanding between labor and capital and this war ends. Every speech that capital makes against labor is an adjournment of our national prosperity. The capitalists of the country, so far as I know them, are successful laborers. If the capitalists in this house to-day would draw their gloves, you would see the broken fingernail, the scar of an old blister, here and there a stiffened finger joint. The great publishers of New York and Philadelphia, so far as I know them, were bookbinders or printers on small pay. The carriage manufacturers of the country used to sand-paper the wagon bodies in the wheelwright's shop.

Peter Cooper was a glue maker. No one begrudged him his millions of dollars, for he built Cooper Institute and swung open its doors for every poor man's son, and said to the day laborer : "Send your boy up to my Institute if you want him to have a splendid education." And a young man of this church was the other day walking in Greenwood Cemetery, and he saw two young men putting flowers on the grave of Peter Cooper. My friend supposed the young men were relatives of Peter Cooper and decorated his grave for that reason. "No," they said, "we put these flowers on his grave because it was through him we got our education." Abraham Van Nest was a harness maker in New York. Through economy and industry and skill he got a great fortune. He gave away to help others hundreds of thousands of dollars. I shall never forget the scene when I, a green country lad, stopped at his house, and after passing the evening with him, he came to the door and came outside and said : "Here, De Witt, is fifty

dollars to get books with. Don't say anything about it." And I never did till the good old man was gone. Henry Clay was "the Mill boy of the Slashes." Hugh Miller, a stone mason; Columbus, a weaver; Halley, a soap-boiler; Arkwright, a barber; the learned Bloomfield, a shoemaker; Hogarth, an engraver of pewter plate, and Horace Greeley started life in New York with ten dollars and seventy-five cents in his pocket.

The distance between capital and labor is not a great gulf over which is swung a Niagara suspension bridge; it is only a step, and the laborers here will cross over and become capitalists and the capitalists will cross over and become laborers. Would to God they would shake hands while they are crossing, these from one side, and those from the other side.

The combatants in this great war between capital and labor are chiefly, on the one side, men of fortune who have never been obliged to toil, and who despise labor, and, on the other hand, men who could get labor, but will not have it, will not stick to it. It is the hand cursing the eye, or the eye cursing the hand. I want it understood that the laborers are the highest style of capitalists. Where is their investment? In the bank? No. In railroad stock? No. Their muscles, their nerves, their bones, their mechanical skill, their physical health, are the highest kind of capital. The man who has two feet, and two ears, and two eyes, and ten fingers, owns a machinery that puts into nothingness Corliss' engine and all the railroad rolling stock, and all the carpet and screw and cotton factories on the planet. I wave the flag of truce this morning between these contestants. I demand a cessation of hostilities between labor and capital. What is good for one is good for both. What is bad for one is bad for both.

Again, relief will come to the working classes of this country through a co-operative association. I am not now referring to trades unions. We may hereafter discuss that question. But I refer to that plan by which laborers

become their own capitalists, taking their surpluses and putting them together and carrying on great enterprises. In England and Wales there are seven hundred and sixty-five co-operative associations, with three hundred thousand members, with a capital of fourteen million of dollars, doing business in one year to the amount of fifty-seven million dollars. In Troy, N. Y., there was a co-operative iron foundry association. It worked well long enough to give an idea of what could be accomplished when the experiment is fully developed.

You say that there have been great failures in that direction. I admit it. Every great movement at the start is a failure. The application of steam power a failure, electro-telegraphy a failure, railroading a failure, but after a while the world's chief successes. I hear some say, "Why, it is absurd to talk of a surplus to be put into this co-operative association, when men can hardly get enough to eat and wear and take care of their families." I reply, Put into my hand the money spent in the last five years in this country by the laboring classes for rum and tobacco, and I will start a co-operative institution of monetary power that will surpass any financial institution in the United States.

Again, I remark, that relief will come to the working classes through more thorough discovery on the part of employers that it is best for them to let their employees know just how matters stand. The most of the capitalists of to-day are making less than six per cent., less than five per cent., less than four per cent., on their investments. Here and there is an anaconda swallowing down everything, but such are the exceptions. It is often the case that employees blame their employer because they suppose he is getting along grandly, when he is oppressed to the last point of oppression. I knew a manufacturer who employed more than a thousand hands. I said to him: "Do you ever have any trouble with your workmen? Do you have any strikes?" "No," he said. "What! in this time of

angry discussion between capital and labor, no trouble?" "None at all—none." I said: "How is that?" "Well," he said: "I have a way of my own. Every little while I call my employees together and I say, 'Now, boys, I want to show you how matters stand. What you turned out this year brought so much. You see it isn't as much as we got last year. I can't afford to pay you as much as I did. Now, you know I put all my means in this business. What do you think ought to be my percentage, and what wages ought I to pay you? Come, let us settle this.' And," said that manufacturer, "we are always unanimous. When we suffer, we all suffer together. When we advance, we advance together, and my men would die for me." But when a man goes among his employees with a supercilious air, and drives up to his factory as though he were the autocrat of the universe, with the sun and the moon in his vest pockets, moving amid the wheels of the factory, chiefly anxious lest a greased or smirched hand should touch his immaculate broadcloth, he will see at the end he has made an awful mistake. I think that employers will find out after a while that it is to their interest, as far as possible, to explain matters to their employees. You be frank with them and they will be frank with you.

Again, I remark, relief will come to the laboring classes through the religious rectification of the country. Labor is appreciated and rewarded just in proportion as a country is Christianized. Show me a community that is thoroughly infidel, and I will show you a community where wages are small. Show me a community that is thoroughly Christianized, and I will show you a community where wages are comparatively large. How do I account for it? The philosophy is easy. Our religion is a democratic religion. It makes the owner of the mill understand he is a brother to all the operatives in that mill. Born of the same heavenly Father, to lie down in the same dust, to be saved by the same supreme mercy. No putting on of airs in the sepulcher or in the judgment.

My friends, you need to saturate our populations with the religion of Christ, and wages will be larger, employers will be more considerate, all the tides of thrift will set in. I have the highest authority for saying that godliness is profitable for the life that now is. It pays for the employer. It pays for the employee. The hard hand of the wheel and the soft hand of the counting room will clasp each other yet. They will clasp each other in congratulation. They will clasp each other on the glorious morning of the millennium. The hard hand will say, "I plowed the desert into a garden"; the soft hand will reply, "I furnished the seed." The one hand will say, "I thrashed the mountains"; the other hand will say, "I paid for the flail." The one hand will say, "I hammered the spear into a pruning-hook"; and the other hand will answer, "I signed the treaty of peace that made that possible." Then capital and labor will lie down together, and the lion and the lamb, and the leopard and the kid, and there will be nothing to hurt or to destroy in all God's holy mount, for the mouth of the Lord hath spoken it.

COMBINATION OF CAPITAL AND CONSOLIDATION OF LABOR.

JUDGE DAVID J. BREWER, U. S. SUPREME COURT.

THE most noticeable social fact of to-day is that of the combination of capital and the organization of labor. Whatever may be the causes, and whatever may be the results, good or bad, the fact is beyond dispute that the trend of the two great industrial forces of capital and labor is along the line of consolidation and co-operation. I am not here to decry this tendency. I realize full well that only through this movement are the great material achievements of the day possible; but one thing is clear, and that is that the penalty which the nation pays for all its benefits is the growing disposition to sacrifice the individual to the

mass, to make the liberty of the one something which may be ruthlessly trampled into the dust, because of some supposed benefit to the many.

A capital combine may, as is claimed, produce better, cheaper, and more satisfactory results in manufacture, transportation, and general business ; but too often the combine is not content with the voluntary co-operation of such as choose to join. It grasps at monopoly, and seeks to crush out all competition. If any individual prefers his independent business, however small, and refuses to join the combine, it proceeds to assail that business. With its accumulation of wealth, it can afford for a while to so largely undersell as to speedily destroy it. It thus crushes or swallows the individual, and he is assaulted as though he were an outlaw.

So it is with organizations of labor ; the leaders order a strike ; the organization throws down its tools and ceases to work. No individual member dare say : " I have a family to support, I prefer to work," but is forced to go with the general body. Not content with this, the organization too often attempts by force to keep away other laborers. It stands with its accumulated power of numbers not merely to coerce its individual members, but also to threaten any outsiders who seek to take their places. Where is the individual laborer who dares assert his liberty, and act as he pleases in the matter of work ; where is the individual contractor or employer who can carry on his business as he thinks best ?

But it may be asked, May not a man be compelled by law to do that which he does not wish to do, without losing liberty ? Certainly ; and let me formulate a law which expresses exactly that which the organization by force and without law attempts to do. " Be it enacted : that where two or more are employed in the same work they shall enter into an organization, and thereafter no member shall work for any longer time, or less wages, or in any other place or manner than the majority shall determine ; and if

the employer shall discharge any member, or attempt to employ one not a member, all shall stop work, and by force strive to prevent other laborers from taking their places." How much of liberty is expressed by such a law, and who is willing to stand father to such legislation?

So long as any single man, the humblest and the weakest in the land, may not enter into business or engage in labor such as his means will permit and his inclination determine, just so long is personal liberty an unaccomplished fact.

As the old story goes: A man entering a restaurant in the far West, and while looking over the elaborate bill of fare, was accosted by the proprietor with the inquiry: "Do you want hash?" "No," was the answer, "I will take quail on toast." "Stranger, you want hash," came from the proprietor, and as the guest looked up and saw the gleaming of the revolver in his hand, he meekly replied: "Yes, I will take hash." The statutes may promise as much as that bill of fare, but when the single laborer sees the shining barrel of the organization gleaming in the sunlight, he takes simply the hash which is proffered, while too often his wife and children get nothing, not even hash. It is true that there is a commendable effort constantly being made to secure the liberty of the individual; but are we forever to be calling out the militia to protect property from the hand of strikers—are the Pinkertons to become the constant factor in our civilization?

Is it not time that the dormant energies of our nation were aroused and a speedy and summary stop put to every such trespass on any man's liberty? Are we going to drift along until this contest ends in a bloody struggle? Must our children pay, for securing the real liberty of each individual, the price that the nation paid many years ago to abolish human slavery? Is the World's Fair the last achievement of our civilization? Is Governor Altgeld waiting to be the Jefferson Davis of to-morrow?

I am drawing no fancy sketch: I only gather from the

columns of the daily press the oft-told story, and the fact is, as no thoughtful man can doubt, that the drift to-day is toward subjection of the individual to the domination of the organization. The business men are becoming the slaves of the combine, the laborers of the trades union and organization. Through the land the idea is growing that the individual is nothing, and that the organization, and then the state, is everything; and we have the fancy sketch of the dreamer of a supposed ideal state, in which the individual has no choice of lot or toil, but is moved about according to the supposed superior wisdom of the organized mass; and this, we are told, is the liberty for which the ages have toiled, and for which human blood has crimsoned the earth. As against this servitude and sacrifice of individual liberty, I wish to enter my earnest protest. The Great Master divined the powers and possibilities of our nature, when he dethroned priests and prelates and bade each soul stand face to face alone with its God.

In the nation generally the cry for socialism comes largely from the dissipated, the lazy, the dishonest. In Kansas it comes from a conservative class, the farmers—those themselves honest toilers, actuated not by selfish purposes, but by profound conviction, erroneous though it may be, that wealth is the product of artificial rules cunningly devised in the interest of the few, and that the many, by acting together and directing the life and toil of each, can work such a change as to make it the equal inheritance of all. With sympathy for the purpose which actuates them, I am convinced that their ignoring of the lessons of history is a step toward socialism, and the destruction of the liberty that the toil of centuries has achieved. I fear that their experience will be like that of the Millerite who, early on the appointed day, put on his white robes, and joined his companions in the place of prayer to share in the predicted ascension. Weary with his long waiting, and seeing in a near field a haystack, he climbed on to its top and soon went to sleep. Some wag set fire to the hay, and

as the flames flashed up around him the sleeper waked and shouted in agony : " In hell after all." So they who listen to these Populist predictions of a new and speedy ascension to the heaven of wealth will be apt to find themselves in the hell of a more abject poverty.

New York Independent.

ADJUSTMENTS BETWEEN LABOR AND CAPITAL.

BISHOP S. G. HAYGOOD, D. D.

LOCKOUTS and strikes are but symptoms of maladjustments between capital and labor.

Any particular strike does not in itself prove that labor is oppressed. Foolish or bad men may strike without reason. Some strikes manifest a despotism as unscrupulous as the most heartless monopolist or the most soulless corporation could exhibit. Some strikers are bad men, desperate and conscienceless anarchists, no better than bandits who " hold up " trains, robbing and murdering as the occasion may determine. But to say of all men who strike, they are bad men, lawless, dishonest, despotic, this is rank folly and gross injustice. When fifty thousand men march into Trafalgar Square, London, there will be among them some of the worst of men ; there will be also some of the best. And it is very well to remember that very bad and dangerous men may stand for a just cause and have rights that a good man cannot ignore. Here and there strikers do silly and wicked things ; but let us distinctly understand that the millions of wage-earners are neither insane nor bad.

These people will give us trouble, but they alone cannot destroy our institutions. We are in more danger from blind capitalists—" fishing from morning till night," or otherwise engaged in strenuous idleness and neglect of their responsibilities and duties—than from these miser-

able and desperate foreigners. We speak of the "dangerous classes," and doctrinaires look at the cabins, cellars, garrets, and crowded tenements that shelter the poorest of those who toil for meager support. Maybe these people are dangerous; certain it is they may be made dangerous. But they do not, by all means, exhaust the significance of the phrase "dangerous classes." There are people more dangerous than they. Monopolists who employ thousands of working people—men, women, children—and will not or cannot, in their devilish greed of gain, see that their hirelings have something more than the right to exist—these also are our dangerous classes. Such as they are will account this sort of writing incendiary. Men like them crucified the Teacher who came out of Galilee and and told the tyrants and monopolists of that day how mean and wicked they were. Their successors in our own times and country would put Him in prison and to death to-day had they the opportunity. Day by day do they despise His teachings concerning fair play and righteousness—albeit some of them claim to be among His people. In the ancient Jerusalem were men who blew rams' horns on the corners of the streets when they prayed and—then went and "robbed the widow's houses." "Whited sepulchers" He called them.

There is but one other man as blind as this kind of a capitalist—the workman who destroys property because his terms are not met, or who persecutes, maybe kills, another workman who claims the right to earn bread for his children, but yet declines to join himself to any labor union whatsoever. This blind capitalist increases the perils that threaten his class; this blind workman who argues his case with fire and powder—burning and killing—he strengthens the fetters that bind his class to poverty and hunger. Both these men belong to the dangerous classes; both are the enemies of our institutions; both of them obstruct the progress of civilization.

The end will never come and ought never to come till

justice is done. Monopolists may deride the cry of the wage-earners and fight against them with money and the Pinkertons, desperate men may delay the consummation by wrongs done in the sacred name of justice, but neither nor both can finally defeat her holy ends.

Few more hopeful or cheering evidences of life and growth among the nations of the earth have ever appeared than the deep, strong movement in all civilized countries toward a more righteous adjustment between the rights of capital and the rights of labor—between the responsibilities of government and the duties of citizens. To men who lack faith both in God and man there may appear only chaos—with darkness, tempest, and a wild waste of waters; but the spirit of life is brooding over all, and in God's time a fair, glad world will appear in its place.

Who is there who cannot do something to hasten the better day? This is the cause of all good men, for it is the cause of the good God. The humblest Christian may do something; he can give his voice and his prayer for righteousness. Who is there among workers who cannot do more faithful work? Who among employers who cannot treat a workman more as a brother should treat a brother?

New York Independent.

THE RIGHTS OF LABORING MEN.

S. E. WISHARD, OGDEN, UTAH.

Every man whom I have met to-day belongs to that royal crowd, "the workingmen."

These men have rights. The lawyer has not forfeited his rights by keeping company with Blackstone, nor the physician by consulting his medical books. The merchant has not lost his rights by attending strictly to business. The baker who constructed a good mess of pottage has a right to eat it, or its equivalent in barter. The man who

handles his pick has a right to labor, even though he should not be able to earn his three or five dollars a day. The smaller his earnings, the more sacred is his right to those earnings. The shoemaker has a right to peg away, and no man dare say he shall not. If he cannot earn as much as the more skilled men of his craft, he has as good a right to what he can earn as the most gifted man at the awl. Now, suppose all the awl men form a combination and pass an edict that Tom Cobbler shall not work because he cannot earn more than two dollars a day. Tom did not want to join the union, lest some eloquent idler should come along and switch the union off the track, and he would be obliged to go hungry and his children cry for bread. We are sorry for Tom, but we have decided that he shall not work for two dollars a day. And to show our sympathy for him we will make up a purse and give him ten cents a day, if he will join our union. If he does not join, he shall not work, and we will break his head in the bargain, so that he will not want to work. Some of us have a little question whether this may not be an interference with Tom Cobbler's personal rights. But if the majority of us vote it, does not that give it the sanction of law? Ought not the majority to rule? Ahem!

It has been said that the merchant has a right to attend to his own business, and so conduct the same as to provide for his family. But suppose the rest of the merchants in our town decide to sell calico for fifty cents a yard. It is very plain that if people must have calico we shall make something on this rise, especially those of us who have a good supply on hand. We have all agreed to it, except our neighbor Fairdealing across the street. He persists in selling at the old price. He says it is enough for him. He is satisfied with the profits. But the merchants have formed a union, and have voted that no man shall sell goods for less than the union price. Now here is a conflict. What shall we do? Only one thing, of course, if Mr. Fairdealing persists in his stubborn way of doing business. We

will run his business for him. We have decided to take the keys to his store and his safe and sell his goods at our own price. What right has a man to do business in his own way, when we have by a good majority voted against him? More than that, if he dare resist, or attempt to resist by securing assistance, someone may be killed in the melee. Then, of course, Mr. Fairdealing will be guilty of murder and should be executed.

The fact is our labor unions are giving the world some new and advanced ideas on the subject of government, law, personal rights, and business in general. Here is a case in hand. Mr. Smith (not Senex) had some "notions" about our union which he was unwise enough to ventilate. He discovered, however, that in order to secure work he must join the union. When he attempted to do so, three of us gave him the benefit of as many blackballs. Of course he could not get in. It was necessary to teach him a lesson. As he could not join our union he could get no work. For we have decided that no man shall work who is not a union man. He squirmed and twisted for a time, but of course he had to leave the town. He moved over to the town of Dowell, and attempted to join the union there. We knew, however, that it was simply for the purpose of feeding his family. We wrote to the officers of the union, and they would receive no man who was actuated by such base motives. Three blackballs ended his vile ambition there. He was left to take care of his family as best he could without labor. For it has come to be a settled principle that no man shall work who is not a member of the union. This is necessary for the protection of labor. If we should allow men to work who are not members of our union, our men would suffer, and other laborers would take the wages that belong to us.

THE DISCONTENT OF THE TIMES.

REV. R. S. STORRS, D. D.

THERE is in our time a wide spread spirit of discontent. It is not in consequence of any severity of oppression, or any sharp contrast between what is and what used to be, or any effects of commercial panic, or any fear of the future ; but how comes it that it is distributed so widely as it is.

There are several facts which we have to recognize, I think, in order to obtain any fair and clear explanation of it. One is, that the wealth of all civilized countries, and pre-eminently of this country, is immensely and rapidly increasing in recent years. In our own country it comes, of course, from the opening of mines, from the perfecting of mechanisms, from the coal fields and the cotton fields, the sugar plantations and the oil wells, and from the multiplication of railroads stretching over the whole extent of the country and almost of the continent. And so it increases—this public wealth—with enormous rapidity, in vast ratio, and to an extraordinary and unprecedented extent.

Wherever Christianity goes it carries riches in its train, by the push which it gives to human enterprise, and the education which it gives to human faculty, by the public spirit and the domestic spirit which are nurtured by it. "As poor," said the Apostle, "yet making many rich ;" whether he had material riches in his eye or not—perhaps he had not—his word was true. It applies in even the physical sense to every community in which the ministry of the Gospel goes on. Preaching the Gospel is the means of accumulating and augmenting the riches of the world, through its influence upon the spirit and the character, on the life and the minds of those who receive it. So it comes to pass that this enormous multiplication of wealth in our own times, within this country, has gone on in other lands as really, if not as swiftly, as in this.

Still another fact is that there is a growing tendency, apparently, in this country, to make wealth hereditary in these vast masses of it; and to transmit it from one generation to another, to a third, a fifth, and a sixth, perhaps, in unbroken amount, and even accumulating all the time. The expectation of the law is that estates, particularly if of enormous amount, are to be broken up with the death of him who has been first to possess them. It is felt to be in the interests of the public welfare that they should be. But, on the other hand, the tendency now is, as I have said, to carry them on through successive generations, and so to build up by degrees an hereditary aristocracy of wealth—an aristocracy not founded on great deeds for the state in council or in arms; not founded on great character and pre-eminent wisdom for civil and military affairs; an aristocracy founded simply upon skill and luck in trading or in speculation; which therefore stirs no awe or reverence toward itself; which excites envy perhaps, certainly wonder; but which does not impress the public mind, especially does not impress the classes whose discontent we are considering, with any sense of superior virtue, or even of superior capacity, in those who are its representatives. This tendency, as I have said, appears to be on the increase in the country rather than to be diminishing; and vast fortunes, suddenly acquired, vauntingly exhibited, and carried on through successive generations, become a real menace to our civilization.

Then it is to be observed, as another fact, that in consequence of this immense increase in national wealth, of this vast and sudden accumulation of property, and of this tendency to transmit immense possessions to generation after generation, the popular estimate of wealth in this country has become enormously exaggerated. It is higher, by far, than it ever has been before—higher, certainly, than in the days of our fathers, when wisdom, high character, were reckoned as the chief goods in public men, or in private life; higher than in the days of the Civil War, when men

honored heroism in spirit and in action, when they wanted the largest power in council or on the field—a power disciplined in tactics, but especially a power for the grand strategy which was to move vast masses of men, and make them converge upon the point of decisive attack. Character was honored then—the spirit which was ready to risk everything for the rescue of the nation. But now in place of that has come this immensely exaggerated popular estimate of wealth. Perhaps it is natural in a country like ours, where there is no kingly estate, where there is no hereditary nobility, where there are no fixed distinctions of rank, where there is no legal class privilege. At any rate, it exists, and more and more it widens in the land ; so that the doings of the rich man are chronicled in the papers ; he is pointed out to those who are strangers in the city as being the real king in his community ; his death flings such a shadow over the city, and over the land, as the death of a great philanthropist would not, or the death of a great statesman, or of one who had rendered great historical service to his country.

This exaggerated estimate of wealth is to be taken into account in connection with the forces which I have before referred to, and then the several facts stand before us together : The immense and rapid accumulation of wealth in the country ; the vast, sudden acquisition of wealth by individuals ; the tendency to transmit it unbroken through successive generations ; and the inordinate estimate of it on the part of the whole people, taking the place of reverence for high character, or of popular honor, for large wisdom, and large moral power.

Here, then, we get a glimpse at the secret of the existing discontent—not among the hopeless poor, not among the drunken and vicious, but among those who are industrious ; sober, and temperate, who desire for themselves and for their families a prosperous though a modest advance in the things of the world.

It is precisely such unsatisfied aspiration which has been

lifting the race forward, from the advent of Christ till this hour. It is just this unsatisfied aspiration which God has planted in its element in the human soul, and to which he presents the hidden riches of the earth ; locked up behind deserts and seas, and lodged under mountain crests, which a man must work for that he may gain them, but which he can gain if he will patiently and courageously work.

Men may be led to feel that wealth is not necessary to domestic happiness, or to domestic education ; that character is greater than wealth ; that the true riches are those of the spirit—that those are the only riches which history recognizes and celebrates ; the only riches which are dear to God's mind ; the only riches which can be carried forward into the illustrious immortality. The Gospel works, of course, always in that direction. It bears upon its very front the motto : “ A man's life consisteth not in the abundance of the things which he possesseth.” Sometimes men hate it on account of that very motto ; but there it stands blazing in lucid letters before the world forever ; coming from the divine mind which gave the Gospel to the world. In it is the secret of all noblest prosperity and progress.

And there is no greater duty resting on Christian men and women than to take that motto of the Master, and transmute it into the character, and illustrate it in life. I would send the Gospel to every distant island of the sea, make it at home on every remote and darkened shore ; but I would count this a duty prior even to that, and supream in importance—that men and women living in our time, and themselves prosperous, should illustrate in character and in life that divine maxim ; should regally show that wealth, if it comes, is to be used honestly, nobly, beneficently—is not the chief good of human life ; it is only an instrument to that which is better and higher, and “ a man's life consisteth not in the abundance of the things which he possesseth.”

USEFUL LESSONS OF LABOR DAY.

SAMUEL GOMPERS, PRESIDENT OF THE AMERICAN FEDERATION OF LABOR.

WHAT, then, is responsible for the present lack of prosperity among all classes except some favored few? First, the reduction of the amount of human labor necessary to be expended in the production of those things which satisfy human wants, and, second, the unjust regulation of hours of labor, which gives to one toiler more work than a single human being can perform with benefit to mental and physical well-being, and denies to another that opportunity to earn his bread which would seem to be guaranteed to every man by every law, both human and divine. I repeat, let these two maladjustments of human society be rectified and panics will become matters of history alone.

Workingmen are at the foundation of society. Show me that product of human endeavor in the making of which the workingman has had no share, and I will show you something that society can well dispense with. The grandest artistic conception, the loftiest work of human genius presupposes the workingman's co-operation. This would be a platitude but for the necessity of bringing out the fact that the wealthy, the luxurious, the leisure classes, the many who need have no material care for the morrow, owe that state of affairs to the labor of the working thousands. How concerned should they be, therefore, in all that has to do with the well-being of toilers! Instead of holding themselves aloof they should be a party to every effort for better industrial conditions. When theories that seem false and ideas that are declared dangerous find favorable acceptance among workingmen, how can the so-called "upper classes" have any influence to correct them when there never seems to exist any sympathy between the rich and the poor? I do not admit that workingmen have faith in fallacies. I would simply remind well-

disposed persons who have the good of the workingman at heart that they must not come upon the scene at the last moment and expect to influence men with whose condition and grievances they can have no possible acquaintance. This accounts, in my opinion, for that conspicuous lack of influence with the working classes exhibited on all occasions by thinkers and teachers.

Another significant Labor Day lesson may be learned in the discernment with which the toilers dispose of the twenty-four hours given over to them. They are not employed in dissipation, but in healthful exercise and intellectual improvement. Every organization endeavors to have some man of eminence deliver an address on the questions of the hour. There are debates, readings, conversations on matters of importance in the labor world. In fine, the workingman wants to learn, and (I assure the doubter) can, and frequently does, teach. No feature of Labor Day is more to be commended than its thoroughly American tone. The Republic's workers have consecrated this one day in the year to their cause, and never will they voluntarily have it associated with anything that is not thoroughly patriotic, elevating, and inspiring. If every citizen of our country will devote but a few minutes of his time to-morrow to a consideration of the merits of this new-born holiday, and of what he can do to make it as pleasant as possible to those in whose name it was set apart, one good at least will have resulted from the lessons of Labor Day.

New York Herald.

CAUSE OF MUCH IDLENESS AND CRIME.

FOREIGN-CONTROLLED LABOR UNIONS PREVENT AMERICAN BOYS FROM LEARNING TRADES.

AMERICAN boys, partly because of the passing away of the apprentice system, and partly because of the hostility of the foreign-controlled-labor unions, are virtually excluded from

the mechanical trades. This exclusion is an injustice to the boys, and serious are the consequences to the moral welfare of the whole country. We are bringing up our boys, or a very large proportion of them, in enforced idleness, turning over the fields of honorable and useful toil to foreigners, nearly all of whom are ignorant and depraved, and few of whom have any sympathy with American institutions and ways of life. What are the consequences? We will let statistics speak on this point.

The statistical tables of the census of 1890 show that the number of white male prisoners in all the prisons, penitentiaries, and reformatory institutions in the United States in 1890 was 52,894. Of this number 38,156 were native born; of 20,101 of these native born, both parents were native; of 2729 of them, one parent was native; of 3560 of them, the nativity of one or both parents was unknown; of 11,766, both parents were foreign born. Only 13,869 of the 52,894 prisoners were foreign born. That is to say, nearly three-fourths of the convicted criminals in the United States are born in this country; more than half of them of American parents, only a little more than one-fourth being foreign born.

This is a startling exhibit, but before commenting upon it let us examine the figures which Mr. Wines has collected for this census as to the occupations of prisoners at the time of conviction. Of the 52,894 it appears that 31,426 had no trade whatever, and of this 31,426 no fewer than 23,144 were native born. That is to say, nearly three-fourths of those who had become criminals through lack of occupation were Americans. Let us go a little further with Mr. Wines' valuable statistics and examine the ages of the prisoners at the time of conviction. We find that 11,753 were between 20 and 24 years, 10,642 between 25 and 29 years, 7815 between 30 and 34 years, 5716 between 35 and 39 years, or a total of 36,126 between the ages of 20 and 40—that is, nearly three-fourths of the whole. The average age of all prisoners was less than 32 years; of native born it

was about 30 years, and of foreign born it was about 31. Mr. Wines says, in a special bulletin on homicide, that of 4425 whites charged with that crime in 1890, 3157 were born in the United States, and he adds; "More than four-fifths have no trade. The foreign born and their children have much more generally acquired a trade than the native whites."

These figures tell their own story with such startling plainness that comment upon them seems scarcely necessary. What they show is that American boys are becoming criminals and filling our prisons, because of lack of occupation.

As a nation we are shutting our own sons out of the field of American labor, thus filling our prisons and reformatories and almshouses with them, and are letting into that field, for full possession, hordes of foreigners who make it a menace to the safety of American institutions, and a constant peril to the peace and welfare of American society.

The evil consequences increase with every year. Statistics of crime show that the proportion of criminals to population has been increasing steadily and rapidly since 1850. In that year we had one criminal to every 3500 of population. In 1890 we had one for every 786.5 of population. This is an increase of 445 per cent. in criminals as compared with an increase of 170 per cent. in population. We cannot charge this increase to our large foreign immigration, because, as the figures cited by us show, nearly three-fourths of all our criminals are native born.

Aside from all moral and political aspects of the case, the pecuniary cost of such a policy is a serious matter. There are 50 large penitentiaries and over 17,000 county jails in the country, as well as almost innumerable other places of imprisonment. The cost of construction of these institutions has been estimated by good authorities as exceeding \$500,000,000. The cost of maintenance is well-nigh incalculable.

In every way in which the matter is viewed the folly of it is apparent, but all other aspects of it sink into insignificance when compared with the injustice which it inflicts upon our sons. No right-thinking American who loves his fellow-man and has the welfare and honor of his country at heart can contemplate this without shame and anxiety. One-fifth of our entire able-bodied male population is engaged in the mechanic arts. Shall this great body be made up of self-respecting, enlightened American citizens, or shall it be made up of foreigners, more or less disorderly and ignorant, and almost entirely un-American in sentiment? These are questions which every American ought to ponder, and when he has pondered them there can be no doubt of his answer.

The Century Magazine.

THE SPIRIT OF THE NATION is at the highest—its triumph over the inborn, inbred perils of the constitution has chased away all fears, justified all hopes, and with universal joy we greet this day. We have not proved unworthy of a great ancestry ; we have had the virtue to uphold what they so wisely, so firmly established. With these proud possessions of the past, with powers matured, with principles settled, with habits formed, the nation passes, as it were, from preparatory growth to responsible development of character, and the steady performance of duty. What labors await it, what trials shall attend it, what triumphs for human nature, what glory for itself, are prepared for this people in the coming century, we may not assume to foretell. "One generation passeth away, and another generation cometh, but the earth abideth forever," and we reverently hope that these our constituted liberties shall be maintained to the unending line of our posterity, and so long as the earth itself shall endure.

In the great procession of nations, in the great march of humanity we hold our place. Peace is our duty, peace is our policy. In its arts, its labors, and its victories, then,

we find scope for all our energies, rewards for all our ambitions, renown enough for all our love and fame.

W. M. EVARTS.

LABOR TROUBLE.

THE ever smoldering war between labor and capital has broken out into fierce flames in Europe. England has suffered for several months from the bitter dogged struggle that has been going on between the mine owners and the thousands that delve in the grimy collieries. German mining districts have been disturbed by similar strikes, and in France, where the strikers show their racial excitability, the wives of the laborers have united in savage assaults on non-union miners and the soldiers who protected them. In our own country, the general business depression has so weakened both manufacturers and employees that there is little strength left for strikes. Many manufacturers have been obliged to cut down wages, but this has been an honest necessity in most cases, and the manufacturer would welcome the chance offered by a strike to shut down temporarily. But on the whole, the distress of the capitalist is far too real to permit of the hope of gains by striking.

The laboring man has gained much, but it is fair to suppose that the increase in production, the improvement in methods, the sharpness of competition, and the general advance of the world's civilization would have brought these gains without strikes.

Watchman.

STRIKES SERVE AN EDUCATIONAL PURPOSE. They almost always reach a point where violence is advocated. Whenever that line is reached, two or three simple principles have to be proclaimed: 1. Property is protected by laws which apply equally to the clothes on a laborer's back and a million-dollar mill; 2. That if property is destroyed by

rioters, the taxpayers must foot the bill ; 3. That it is the *sworn* duty of sheriffs, governors, and judges to execute laws, and to apply the laws justly ; 4. That abstract theories cannot overcome the simple principles enacted into law for the protection of *all* property. The average disinterested man usually begins by a sympathetic attitude toward striking workmen, and ends, after he has learned his lesson over again, in a sympathetic attitude toward men who want to take the vacant places of the strikers, and toward the majesty of equal laws, which forbid either side to harm the property of the other.

WHAT CONSTITUTES A STRIKE ?—If the employees of a road say that the work suits them, but the proposed wage reduction does not please them, and they mean to leave work and will not return until the demand for the reduction is given up, when they will go back at once, that is a strike. It becomes a most effective strike from the labor point of view when the strikers will not allow the company to put on other men to take their places, but insist that the road must remain dead until the force of public sentiment has compelled the corporation to yield to the demands made of it.

If a strike meant simply cessation from work on the part of certain men then it is doubtful whether a court would enjoin it. But when a strike means a tie-up of a line with consequent annoyance and injury to the public then it is quite proper that a court should take steps to prevent the occurrence of one. The only feature of the strike which the labor leaders set store on is that one which makes it difficult for a railroad or other employer to set men at work in the strikers' places. They want no work done and no cars run till the fight is settled in their favor. But strike features are lawless. Union labor has no right to punch the head of the labor which takes its place, and an order which says it must not act thus deprives it of no constitutional right.

Chicago Tribune.

JUSTICE BROWN ON SOCIALISM.

THE radical difficulty with socialism is that it takes away the incentive to labor for anything beyond the actual necessities of life. The man who will work every hour in the day wherein labor is possible, and lie awake nights inventing schemes whereby his labor will be made more profitable and a fortune accumulated for his family, would quickly sink to the general level if he once became conscious that his utmost exertions would realize him nothing beyond his infinitesimal share as a member of the state.

While men with whom the habit of work has become strong do sometimes continue to labor for reputation alone, it is the desire to earn money which lies at the bottom of the greatest efforts of genius. The man who writes books, paints pictures, molds statues, builds houses, pleads causes, preaches sermons, or heals the sick, does it for the money there is in it, and if, in so doing, he acquires a reputation as an author, painter, sculptor, architect, jurist, or physician, it is only an incident to his success as a money-getter. The motive which prompted Angelo to plan the dome of St. Peter's, or paint the frescoes of the Sistine Chapel was essentially the same as that which induces a common laborer to lay brick or dig sewers. The love of power or a great name comes only after a pecuniary competence has been secured, and our everyday experience teaches us that the spark of genius is rarely kindled in the interest of those who are borne rich.

Our estimate of the condition of this people as bearing on the value and efficiency of the principles on which the Government was founded, in maintaining and securing the permanent well-being of a nation—would indeed be incomplete if we failed to measure the power and purity of the religious elements which pervade and elevate our society. One might as well expect our land to keep its climate, its fertility, its salubrity, and its beauty were the globe loosened from the law which holds it in an orbit, where we

feel the tempered radiance of the sun, as to count upon the preservation of the delights and glories of liberty for a people cast loose from religion, whereby man is bound in harmony with the moral government of the world.

It is quite certain that the present day shows no such solemn absorption in the exalted themes of contemplative piety as marked the prevalent thought of the people of a hundred years ago ; nor so hopeful an enthusiasm for the speedy renovation of the world as burst upon us in the marvelous and wide system of vehement religious zeal, and practical good works, in the early part of the nineteenth century. But these fires are less splendid, only because they are more potent, and diffuse their heat in well-formed habits and manifold agencies of beneficent activity. They traverse and permeate society in every direction. They travel with the outposts of civilization and outrun the caucus, the convention, and the suffrage.

The Church throughout this land, upheld by no political establishment, rests all the firmer on the rock on which its Founder built it. The great mass of our countrymen to-day find in the Bible—the Bible in their worship, the Bible in their schools, the Bible in their households—the sufficient lessons of the fear of God and the love of man, which make them obedient servants to the free constitution of their country, in all civil duties, and ready with their lives to sustain it on the fields of war.

THE REMEDY FOR STRIKES.

THESE differences cannot be regarded as irreconcilable, if the parties in interest are disposed to be governed by the dictates of reason and correct business principles. In some cases the interests of workmen are directed by arbitrary and exacting trades unions. Of late we have seen that anarchists in some parts of the country have been inciting striking laborers to acts of violence. Under

such circumstances it cannot be expected that the employers will be coerced into compliance with the demands of the strikers ; and the latter lose much of the general sympathy they would have had if they had taken a more judicious course. There ought to be no war between labor and capital, and each should respect the rights and interests of the other. It may be said that the latter commonly has the advantage of the former, for the futility of labor trying to dictate terms to capital has often been demonstrated.

It is beginning to be recognized, even by some of the trades unions, that strikes do not afford a satisfactory method of settling disputes between laborers and their employers. The Knights of Labor in Pennsylvania have recently taken this ground. The necessity of some better remedy for industrial antagonisms than is afforded by the policy of continuing the struggle until one side or the other is compelled to yield to terms, must be manifest to every impartial observer. All serious differences between the employers and the employed should be settled by arbitration. This has proved quite an effectual remedy for the prevention of strikes in the manufacturing districts of England and France. A judicious system of arbitration is being given a trial in Pennsylvania, and if it is successful in its results it will probably be adopted in other States. Arbitration is, without doubt, the true remedy, because it can be made legally operative by legislative enactment. But the moral remedy for labor troubles is a practical application of the Golden Rule, which is too little regarded in the affairs of the business world.

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LINCOLN'S BIRTHDAY.

Biographical.—Abraham Lincoln, sixteenth President of the United States, was born in Hardin County, Kentucky, on the 12th of February, 1809. His early home was one of extreme poverty, but of strict virtue. His mother, an intelligent Christian lady, taught him to read and write. In 1816 his parents removed to what is now Spencer County, Indiana. Here he received a few months of schooling, the only advantages of the kind he ever enjoyed. His youth was characterized by stalwart physical growth, by great industry, honesty, and a thirst for learning.

In 1830 his father removed to Decatur County, Illinois, and established himself on an uncultivated farm. Here Abraham split rails for fencing, which, in later years, gave him the title of "rail-splitter." During these years he mastered all the books within his reach, and hungered for more.

In 1832 he served as captain of volunteers in the war against Black Hawk, and two years later he was elected to the Legislature of Illinois, where he continued four years. In 1836 he was admitted to the bar, and the following year opened an office at Springfield, and gradually rose to the first rank as an attorney. In politics he was a Whig in his early years, and in 1844 canvassed the State for Henry Clay. In 1846 he was elected to Congress. In 1848 he canvassed the State for General Taylor, and in 1858 he canvassed it again in opposition to Judge Douglas, nominee for the United States Senatorship.

In 1860 he was nominated by the Republicans for the Presidency, and elected, by a minority of the people, three other tickets being in the field. His election was made the occasion for the secession of States, and the attempt to destroy the Union, which President Buchanan did not prevent. Entering upon his duties as President, March 4, 1861, and finding that nothing but armed force could hold the States together, he reluctantly accepted the issue, mustering hundreds of thousands of troops, and waged through his first term a war of astounding magnitude, resulting in the complete triumph of the Federal authority. His Emancipation Proclamation, a war measure, issued September 22, 1862, and taking effect January 1, 1863, obliterated chattel slavery forever in the United States.

He was re-elected by an immense popular majority in 1864, but was assassinated by John Wilkes Booth, April 14, 1865. He gathered around him in office the greatest minds, and he was honest, fearless, pure—a statesman and a patriot.

LINCOLN'S BIRTHDAY—FEBRUARY 12, 1809.

PROFESSOR DAVID SWING, CHICAGO.

ALL days which are notable should be remembered. The world does well to mark its sense of the importance of such days, for one of the most fatal diseases of the mind is indifference, and hence everything which tends to rouse men out of their indifference is beneficial.

The life of Lincoln should never be passed by in silence by young or old. He touched the log cabin and it became the palace in which greatness was nurtured. He touched the forest and it became to him a church in which the purest and noblest worship of God was observed. His occupation has become associated in our minds with the integrity of the life he lived. In Lincoln there was always some quality that fastened him to the people and taught them to keep time to the music of his heart. Instances are given of his honesty, but there are tens of thousands of men as honest as he. The difference is that they are not able to concentrate the ideal of honor as he did. He reveals to us the beauty of plain blackwoods honesty. He grew up away from the ethics of the colleges, but he acquired a sense of honesty as high and noble as the most refined of the teachers of ethics could comprehend.

It ought to be a great happiness in our day to read pages in which the virtue of honesty is held up, for by some unhappy chain of circumstances financial dishonesty seems always to get to the front among us. We have plenty of honesty, but it seems to be winnowed out successfully by the new fanning machine.

ABRAHAM LINCOLN.

REV. H. W. BOLTON, D. D.

His biography is written in blood and tears; uncounted millions arise and call him blessed; a redeemed and reunited republic is his monument. History embalms

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the memory of Richard the Lion-Hearted ; here, too, our martyr finds royal sepulture as Lincoln the tender-hearted.

He was brave. While assassins swarmed in Washington, he went everywhere, without guard or arms. He was magnanimous. He harbored no grudge, nursed no grievance ; was quick to forgive ; and was anxious for reconciliation. Hear him appealing to the South : " We are not enemies, but friends. Though passion may have strained, it must not break, the bond of our affection. The mystic chord of memory, stretching from every patriot grave to every heart and hearth-stone, all over this broad land, will yet swell with the chorus of the Union, when touched again, as it surely will be, by the better angels of our nature."

He was compassionate. With what joy he brought liberty to the enslaved. He was forgiving. In this respect he was strikingly suggestive of the Saviour. He was great. Time will but augment the greatness of his name and fame. Perhaps a greater man never ruled in this or any other nation. He was good and pure and incorruptible. He was a patriot ; he loved his country ; he poured out his soul unto death for it. He was human, and thus touched the chord that makes the world akin.

Wherever the bright sun of heaven shall shine,
His honor and the greatness of his name
Shall be, and make new nations ; he shall flourish, and,
Like a mountain cedar, reach his branches
To all the plains about him—our children's children
Shall see this, and shall bless him.

ABRAHAM LINCOLN, OUR MARTYRED LEADER.

REV. HENRY WARD BEECHER.

THERE is no historic figure more noble than that of the Jewish law-giver. After so many thousand years, the figure of Moses is not diminished, but stands up against the background of early days distinct and individual as if he had

lived but yesterday. There is scarcely another event in history more touching than his death. He had borne the great burden of state for forty years, shaped the Jews to a nation, filled out their civil and religious polity, administered their laws, guided their steps, or dealt with them in all their journeyings in the wilderness; had mourned in their punishment, kept step with their march, and led them in wars until the end of their labors drew nigh. The last stage was reached. Jordan, only, lay between them and the Promised Land. The Promised Land! Oh, what yearnings had heaved his breast for that divinely foreshadowed place! He had dreamed of it by night, and mused of it by day; it was holy and endeared as God's favored spot. It was to be the cradle of an illustrious history. All his long, laborious, and now weary life, he had aimed at this as the consummation of every desire, the reward of every toil and pain. Then came the word of the Lord to him, "Thou mayest not go over. Get thee up into the mountain, look upon it, and die!"

Again a great leader of the people has passed through toil, sorrow, battle, and war, and come near to the promised land of peace, into which he might not pass over. Who shall recount our martyr's sufferings for this people. Since the November of 1860, his horizon has been black with storms. By day and by night he trod a way of danger and darkness. On his shoulders rested a government dearer to him than his own life. At its integrity millions of men at home were striking; upon it foreign eyes lowered. It stood like a lone island in a sea full of storms; and every tide and wave seemed eager to devour it. Upon thousands of hearts great sorrows and anxieties have rested, but not on one such, and in such measure, as upon that simple, truthful, noble soul, our faithful and sainted Lincoln. Never rising to the enthusiasm of more impassioned natures in hours of hope, and never sinking with the mercurial in hours of defeat to the depth of despondency, he held on with unmovable patience and fortitude,

putting caution against hope that it might not be premature, and hope against caution that it might not yield to dread and danger. He wrestled ceaselessly, through four black and dreadful purgatorial years, wherein God was cleansing the sins of his people as by fire.

At last the watcher beheld the gray dawn for the country. The mountains began to give forth their forms from out of the darkness ; and the East came rushing toward us with arms full of joy for all our sorrows. Then it was for him to be glad exceedingly that had sorrowed immeasurably. Peace could bring to no other heart such joy, such rest, such honor, such trust, such gratitude. But he looked upon it as Moses looked upon the Promised Land.

Then the wail of a nation proclaimed that he had gone from among us. . .

Not thine the sorrow, but ours, sainted soul ! Thou hast indeed entered into the promised land, while we are yet on the march. To us remain the rocking of the deep, the storm upon the land, days of duty and nights of watching ; but thou are sphered high above all darkness and fear, beyond all sorrow and weariness. Rest, oh, weary heart !

Dead, he speaks to men who now willingly hear what before they refused to listen to. Men will receive a new impulse of patriotism for his sake, and will guard with zeal the whole country which he loved so well : I swear you on the altar of his memory to be more faithful to the country for which he has perished. Men will, as they follow his hearse, swear a new hatred to that slavery against which he warred, and which in vanquishing him has made him a martyr and a conqueror : I swear you by the memory of this martyr to hate slavery with an unappeasable hatred. Men will imitate and admire his unmoved firmness, his inflexible conscience for the right ; and yet his gentleness, as tender as a woman's, his moderation of spirit, which not all the heat of party could inflame, nor all the jars and disturbances of this country shake out of its place : I swear you to an emulation of his justice, his moderation, and his mercy.

LINCOLN'S CHOICE AND DESTINY.

REV. F. M. BRISTOL, CHICAGO.

As God appeared to Solomon and Joseph in dreams to urge them to make wise choices for the power of great usefulness, so it would appear that in their waking dreams the Almighty appeared to such history-making souls as Paul and Constantine, Alfred the Great, Washington, and Lincoln. It was the commonest kind of a life this young Lincoln was living on the frontier of civilization, but out of that commonest kind of living came the uncommonest kind of character of these modern years, the sublimest liberative power in the history of freedom. Lincoln felt there as a great awkward boy that God and history had something for him to do. He dreamed his destiny. He chose to champion the cause of the oppressed. He vowed that when the chance came he would deal slavery a hard blow. He felt it, call the feeling what you will, explain it how you will, that he was to be the President of the United States. When he came to the high office he came with a character which had through the years been fitting itself for the grave responsibilities. He had been making wise choices on the great questions of human rights, of national union, of constitutional freedom, of universal brotherhood.

LINCOLN THE HERO OF HIS CONVICTIONS.

REV. LEROY HOOKER, CHICAGO.

Why is it the purpose of this great nation to keep Lincoln's memorial and character perpetually before the eyes of her youth? Because he was a Christian, not merely by education and profession, and not at all from policy in a time of need, but a born-again Christian. He was a Christian who believed in the Bible. When a deputation of colored people waited upon him in Baltimore, he said, among other things: "This book is the best gift of God

to men." He was a Christian who leaned hard on the arm of the Almighty. The gentleness and tenderness of Jesus Christ seemed to be incarnated again in Abraham Lincoln. The stories are many of his interference to save unfortunate soldiers condemned to be shot for some shortcoming in duty. He was a patriot who carried his righteousness into his patriotism. He would serve and save his country, but he would do it in the Lord's way. He possessed remarkable, farseeing, deepseeing, highseeing wisdom. He had well-nigh superhuman courage. No man was ever called to undertake graver responsibilities than were before him when he was first elected. No man was ever more harassed and perplexed by friends as well as by foes both at home and abroad. The eager abolitionists of the North demanded immediate emancipation. So did many influential voices from Europe. But the hero of righteousness stood firm in the conviction that loyal men had not become outlaws in acquiring slave property and that general emancipation could not be justified until it became necessary as a measure to save the Union. That time came at last, and with it the historic proclamation. It was interesting to note how the London *Times* thundered up to that time, "Why didn't he free the slaves?" and how the week after it thundered, "What did he do it for?" Through all the pressure and the measureless responsibility Abraham Lincoln stood like a giant girt with the strength of God.

The memorial of Abraham Lincoln is in the millions of the Afro-American race, now free. It is in the reverence and love of the freest, greatest, and most progressive nation on the earth. It is in the amended Constitution of these United States, which Constitution has at last become the formula of freedom and indissoluble bond of union.

BISHOP J. P. NEWMAN'S TRIBUTE.

THE beauty of Lincoln's immortal character has thrown in the shade the splendors of his intellect. The time will be when the severest critics of mental philosophy and mental development will sit in judgment and admiration upon the splendid brain of that great man. He was a logician by nature. His terse and beautiful rhetoric rivals the utterances of the greatest orators of the past and present. He was truly great.

It is well, therefore, that you gather here once a year around this festive board to commemorate the character of this illustrious man; gather here to protect the freedom and purity of the ballot and that you may have a new baptism of patriotism.

THE GREATNESS OF LINCOLN'S SIMPLICITY.

REV. H. A. DELANO, EVANSTON, ILL.

HE was uneducated, as that term goes to-day, and yet he gave statesmen and educators things to think about for a hundred years to come. Beneath the awkward, angular, and diffident frame beat one of the noblest, largest, tenderest hearts that ever swelled in aspiration for truth, or longed to accomplish a freeman's duty. He might have lacked in the knowledge supposed to reside in a Harvard or Yale graduate, but he had creative faculty and power to think. He might have lacked in that acute analysis which knows the "properties of matter," but he knew the passions, emotions, and weaknesses of men; he knew their motives. If half the college-bred workers to-day were as well posted in universal sense as in universal gravitation it would be a large blessing for us all.

Lincoln had the genius to mine men and strike easily the rich ore of human nature.

He was poor in this world's goods and I prize gratefully a facsimile letter lying among the treasures of my

study written by Mr. Lincoln to an old friend, requesting the favor of a small loan, as he had entered upon that campaign of his that was not done until death released the most steadfast hero of that infernal war.

Men speculate as to his religion. It was the religion of the seer, the hero, the patriot, and the lover of his race and time. Amid the political idiocy of the times, the corruption in high places, the dilettante culture, the vaporings of wild and helpless theorists, in this swamp of political quagmire, O Lincoln, it is refreshing to sit down and think of thee.

LINCOLN AS CAVALIER AND PURITAN.

H. W. GRADY, ATLANTA, GA.

THE virtues and traditions of both happily still live for the inspiration of their sons and the saving of the old fashion. But both Puritan and cavalier were lost in the storm of their first revolution, and the American citizen, supplanting both, and stronger than either, took possession of the Republic bought by their common blood and fashioned in wisdom, and charged himself with teaching men free government and establishing the voice of the people as the voice of God. Great types like valuable plants are slow to flower and fruit. But from the union of these colonists, from the straightening of their purposes and the crossing of their blood, slow perfecting through a century, came he who stands as the first typical American, the first who comprehended within himself all the strength and gentleness, all the majesty and grace of this Republic—Abraham Lincoln. He was the sum of Puritan and cavalier, for in his ardent nature were fused the virtues of both, and in the depths of his great soul the faults of both were lost. He was greater than Puritan, greater than cavalier, in that he was American, and that in his homely form were first gathered the vast and thrilling forces of this ideal government—charging it with such tremendous meaning and so

elevating it above human suffering that martyrdom, though infamously aimed, came as a fitting crown to a life consecrated from its cradle to human liberty. Let us, each cherishing his traditions and honoring his fathers, build with reverent hands to the type of this simple but sublime life, in which all types are honored, and in the common glory we shall win as Americans, there will be plenty and to spare for your forefathers and for mine.

ANECDOTES AND INCIDENTS IN THE LIFE OF LINCOLN.

MR. LINCOLN'S first political speech when he was a candidate for the Illinois Legislature was as follows :

"GENTLEMEN, FELLOW CITIZENS : I presume you know who I am. I am humble Abraham Lincoln. I have been solicited by many friends to become a candidate for the legislature. My politics can be briefly stated. I am in favor of a national bank. I am in favor of the internal improvement system, and a high protective tariff. These are my sentiments and political principles. If elected, I shall be thankful. If not, it will be all the same."

ON one occasion, an anti-slavery delegation from New York were pressing the adoption of the emancipation policy. During the interview the chairman, the Rev. Dr. C., made a characteristic and powerful appeal, largely made up of quotations from the Old Testament Scriptures. Mr. Lincoln received the "bombardment" in silence. As the speaker concluded, he continued for a moment in thought, and then, drawing a long breath, responded : "Well, gentlemen, it is not often one is favored with a delegation *direct* from the Almighty !"

ONE of Mr. Lincoln's Springfield neighbors, a clergyman, visiting Washington early in the administration, asked the President what was to be his policy on the

slavery question. "Well," said he, "I will answer by telling you a story. You know Father B., the old Methodist preacher? and you know Fox River and its freshets? Well, once in the presence of Father B. a young Methodist was worrying about Fox River, and expressing fears that he should be prevented from fulfilling some of his appointments by a freshet in the river. Father B. checked him in his gravest manner. Said he: 'Young man, I have always made it a rule in my life not to cross Fox River till I get to it!'"

ON the occasion of the cemetery dedication at Gettysburg, when the Presidential party reached Hanover Junction they found a large concourse of people assembled to greet them. Mr. Lincoln and Secretary Seward, an hour previous, had gone into the sleeping-car attached to the train, for some rest. In response to the clamor of the crowd, a friend intruded upon them, saying to the President that he was "expected to make a speech." "No!" he rejoined very emphatically; "I had enough of that sort of thing all the way from Springfield to Washington. Seward," said he, turning over in his berth, "you go out and repeat some of your 'poetry' to the people!"

THE antagonism between the northern and southern sections of the Democratic party drew out one of Mr. Lincoln's hardest hits. "I once knew," said he, "a sound churchman by the name of Brown, who was a member of a very sober and pious committee having in charge the erection of a bridge over a dangerous and rapid river. Several architects failed, and at last Brown said he had a friend named Jones, who had built several bridges and undoubtedly could build that one. So Mr. Jones was called in. 'Can you build this bridge?' inquired the committee. 'Yes,' replied Jones, 'or any other. I could build a bridge to the infernal regions if necessary.' The committee felt shocked, and Brown felt called upon to

defend his friend. 'I know Jones so well,' said he, 'and he is so honest a man, and so good an architect, that if he states soberly and positively that he can build a bridge to—to—, why, I believe it; but I feel bound to say that I have my doubts about the abutments on the infernal side.' "So," said Mr. Lincoln, "when politicians told me that the northern and southern wings of the Democracy could be harmonized, why, I believed them, of course; but I always had my doubts about the 'abutments' on the *other* side."

MR. LINCOLN liked to feel himself the attorney of the people, not their ruler. Speaking once of the probability of his renomination, he said: "If the people think I have managed their 'case' for them well enough to trust me to carry it up to the next term, I am sure I shall be glad to take it."

JUST previous to the fall of Vicksburg, a self-constituted committee, solicitous for the morale of our armies, took it upon themselves to visit the President and urge the removal of General Grant. In some surprise Mr. Lincoln inquired, "For what reason?" "Why," replied the spokesman, "he drinks too much whisky." "Ah," rejoined Mr. Lincoln, dropping his lower lip. "By the way, gentlemen, can either of you tell me where General Grant procures his whisky? because, if I can find out, I will send every general in the field a barrel of it!"

WHEN the telegram from Cumberland Gap reached Mr. Lincoln that "firing was heard in the direction of Knoxville," he remarked that he was "glad of it." Some person present, who had the perils of Burnside's position uppermost in his mind, could not see *why* Mr. Lincoln should be *glad* of it, and so expressed himself. "Why, you see," responded the President, "it reminds me of Mistress Sallie Ward, a neighbor of mine, who had a very large family. Occasionally one of her numerous progeny would be heard

crying in some out-of-the-way place, upon which Mrs. Ward would exclaim, "There's one of my children that isn't dead yet."

A GENTLEMAN once complimented the President on having no vices, neither drinking nor smoking. "That is a doubtful compliment," answered the President. "I recollect once being outside a stagecoach, in Illinois, and a man sitting by me offered me a cigar. I told him I had no vices. He said nothing, but smoked for some time, and then growled out: 'It's my experience that folks who have no vices have generally very few virtues.'"

MR. LINCOLN'S wit was never malicious nor rudely personal. Once when Mr. Douglas had attempted to parry an argument by impeaching the veracity of a senator whom Mr. Lincoln had quoted, he answered, that the question was not one of veracity, but simply one of argument. "By a course of reasoning, Euclid proves that all the angles in a triangle are equal to two right angles. Now, if you undertake to disprove that proposition, would you prove it to be false by calling Euclid a liar?"

THE Hon. Mr. Hubbard of Connecticut once called upon the President in reference to a newly invented gun, concerning which a committee had been appointed to make a report. The "report" was sent for, and when it came in was found to be of the most voluminous description. Mr. Lincoln glanced at it, and said: "I should want a new lease of life to read this through!" Throwing it down upon the table, he added: "Why can't a committee of this kind occasionally exhibit a grain of common sense? If I send a man to buy a horse for me, I expect him to tell me his '*points*'—not how many *hairs* there are in his tail."

A JUVENILE "brigadier" from New York, with a small detachment of cavalry, having imprudently gone within the

Rebel lines near Fairfax Court House, was captured by "guerrillas." Upon the fact being reported to Mr. Lincoln, he said that he was very sorry to lose his horses ! "What do you mean ?" inquired his informant. "Why," rejoined the President, "I can make a better brigadier any day ; but those horses cost the government a hundred and twenty-five dollars a head !"

SOME gentlemen were discussing in Mr. Lincoln's presence on a certain occasion General McClellan's military capacity. "It is doubtless true that he is a good 'engineer,'" said the President ; "but he seems to have a special talent for developing a 'stationary' engine."

WHEN Mr. Lincoln handed to his friend Gilbert his appointment as assessor in the Wall Street district, New York, he said : "Gilbert, from what I can learn, I judge that you are going upon good 'missionary' ground. Preach God and Liberty to the 'bulls' and 'bears,' and get all the money you can for the government !"

ONE of Mr. Lincoln's "illustrations" was of a man who, in driving the hoops of a hogshead to "head" it up, was much annoyed by the constant falling in of the top. At length the bright idea struck him of putting his little boy inside to "hold it up." This he did ; it never occurring to him till the job was done, how he was to get the child out. "This," said he, "is a fair sample of the way some people always do business."

SPEAKING on a certain occasion of a prominent man who had the year before been violent in his manifestations of hostility to the Administration, but was then ostensibly favoring the same policy previously denounced, Mr. Lincoln expressed his entire readiness to treat the past as if it had not been, saying, "I choose always to make my 'statute of limitations' a short one."

THE President was once speaking of an attack made on him by the Committee on the Conduct of the War, for a certain alleged blunder, or something worse, in the southwest—the matter involved being one which had fallen directly under the observation of the officer to whom he was talking, who possessed official evidence completely upsetting all the conclusions of the committee. “Might it not be well for me,” queried the officer, “to set this matter right in a letter to some paper, stating the facts as they actually transpired?” “Oh, no,” replied the President, “at least, not now. If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can, and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won’t amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.”

BEING informed of the death of John Morgan, he said : “Well, I wouldn’t crow over anybody’s death ; but I can take this as *resignedly* as any dispensation of Providence.”

WHEN General Phelps took possession of Ship Island, near New Orleans, early in the war, it will be remembered that he issued a proclamation, somewhat bombastic in tone, freeing his slaves. To the surprise of many people, on both sides, the President took no official notice of this movement. Some time had elapsed, when one day a friend took him to task for his seeming indifference on so important a matter. “Well,” said Mr. Lincoln, “I feel about that a good deal as a man whom I will call Jones, whom I once knew, did about his wife. He was one of your meek men and had the reputation of being badly henpecked. At last, one day his wife was seen switching him out of the house. A day or two afterward a friend met him in the street, and said : ‘Jones, I have always stood up for you, as you know ; but

I am not going to do it any longer. Any man who will stand quietly and take a switching from his wife, deserves to be horsewhipped.' Jones looked up with a wink, patting his friend on the back, 'Now *don't*,' said he; 'why, it didn't hurt me any; and you've no idea what a *power of good* it did Sarah Ann?' "

IN August, 1864, the prospects of the Union party, in reference to the Presidential election, became very gloomy. A friend, the private secretary of one of the cabinet ministers, who spent a few days in New York at this juncture, returned to Washington with so discouraging an account of the political situation, that after hearing it the Secretary told him to go over to the White House and repeat it to the President. My friend said that he found Mr. Lincoln alone, looking more than usually careworn and sad. Upon hearing the statement, he walked two or three times across the floor in silence. Returning, he said with grim earnestness of tone and manner: "Well, I cannot run the political machine; I have enough on my hands without *that*. It is the *people's* business—the election is in their hands. If they turn their backs to the fire, and get scorched in the rear, they'll find they have got to 'sit' on the 'blister'!"

MR. LINCOLN had a dread of people who could not appreciate humor. He once instanced a member of his own cabinet, of whom he quoted the saying of Sidney Smith, that "it required a surgical operation to get a joke into his head." The light trifles of conversation diverted his mind; or, as he said of his theater-going, gave him "a refuge from himself and his weariness."

No nobler reply ever fell from the lips of ruler, than that uttered by President Lincoln in response to the clergyman who ventured to say, in his presence, that he *hoped* the Lord was on our side." "I am not at all concerned about that," replied Mr. Lincoln, "for I know that the Lord is *always* on the side of the *right*. But it is my constant anxiety and prayer that I and *this nation* should be on the Lord's *side*."

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LIBERTY DAY.

Historical.—The legislature of Massachusetts at its session in April, 1894, abolished the annual observance of Fast Day, which had been kept for many years as a legal holiday in that State and other New England States "as a day of fasting, humiliation, and prayer," and appointed in its stead a patriotic celebration to be held on the anniversary of the first battle of the great Revolution that made the New World free of the entangling alliances with Great Britain. The change was caused by Fast Day falling, if not into "innocuous desuetude," into a mode of keeping it totally out of accord with its original intent.

Liberty Day will be observed hereafter in Massachusetts, on the 19th of April, to commemorate the defeat of the British forces at Concord, which occurred on the morning of the 19th of April, 1775. For the independence of Massachusetts was practically achieved on the 19th of April, 1775, though it waited to be declared with that of her sister States on the 4th of July, 1776. The causes that incidentally led the colonists to take their stand against the mother country are many, the principal of which are the following:

The American colonies felt aggrieved by their treatment, in various ways, by Great Britain. The colonists were denied the right, by the exercise of their industry, to acquire property and wealth. Every species of industry except agriculture was taxed. The only trade they could pursue with a foreign country, without taxation, was the traffic in negro slavery. The colonies could not trade with each other in woollen goods of their own manufacture. Every tree in the woods suitable for a mast was claimed by the king and marked. They could not export into any British possession, sugar, molasses, or rum, without paying a duty. Search warrants were issued in 1761 for goods suspected of being imported. The attorney-general for the crown resigned his office rather than prosecute. In 1764 Parliament passed an act levying duties upon certain goods imported into America; the colonists protested and declared taxation without representation was tyranny. The stamp act of 1765 imposed a duty on all paper, etc., used in the colonies, and required that all business contracts be made on stamped paper. In the same year troops were sent to the colonies to enforce these laws, and the people were required to furnish them with quarters, fuel, bedding, candles, soap, etc., wherever they were stationed. Everywhere the colonists saw themselves treated with injustice. New taxes were imposed in 1767 on certain articles, among which

was tea. A Boston schooner was seized on the pretense that her owner had made a false entry; a crowd attacked the houses of the commissioner of customs, and quarters, etc., were refused for the royal troops. Sentinels or soldiers were placed at the corners of the streets, who challenged the citizens as they went about their daily duties. The "Boston Massacre" was the result. All taxes, except on tea, were repealed in May, 1770. An armed royal schooner, *Gaspe*, was stationed in Narragansett Bay to enforce the revenue laws. The enforcement was carried on in so insulting a manner that the *Gaspe* was captured by the colonists and burned. The East India Company sent to Boston a quantity of tea in several ships, the first of which arrived in Boston on the 25th of November, 1773, and on the 16th of December, 1773, forty or fifty men dressed as Mohawk Indians threw the contents of 342 chests of tea into the water.

In consequence of this act the port of Boston was closed by Parliament to all commerce, and the seat of government transferred to Salem; and by another act the liberties of the American people were placed at the mercy of every petty official bearing a royal commission. The Roman Catholics of Canada were granted unusual concessions in order to attach them to the royal cause in the event of a war between England and her colonies. The closing of Boston harbor destroyed her trade and brought great loss and suffering to her people. Boston received many evidences of sympathy from the other colonies. "The Regulation Act," passed in May, 1754, undertook to prohibit town meetings in Massachusetts, annulled the charter of the colony, etc., and placed all courts of justice in the hands of the royal governor. These highhanded measures being resisted by the citizens, the number of troops in Boston were increased by Governor Gage, who sent a detachment to Quarry Hill near Charlestown and seized a public magazine in which the province of Massachusetts kept its powder for its militia. A congress of delegates from the various colonies on the 5th September, 1774, assembled in Philadelphia and drew up a declaration of grievances concluding with the words: "To these grievous acts and measures Americans cannot submit." Another measure known as "The New England Restraining Bill" was passed in Parliament early in this year "depriving the people of New England of the privilege of fishing on the banks of Newfoundland." General Gage resolved to take a decisive step. Having learned that the patriots had established a depot of provisions and military stores at Concord, eighteen miles from Boston, he determined to seize them. Accordingly on the night of the 18th of April, 1775, he despatched a force of eight hundred men under Lieutenant-Colonel Smith, and another company under Major Pitcairn, and about midnight had them conveyed across Charles River to Cambridge, from which place they began their march to Concord, to seize the colonial military stores concealed in that town. The warning of the approach of the British Regulars under

Major Pitcairn, was given by Paul Revere, who made his celebrated ride the night of the 18th of April, 1775, from Somerville to Concord, and called out as he galloped along to the inhabitants residing on each side of the road, and to those living in the towns: "Turn out, turn out! The British are coming; the regulars are coming!" And to the question of one dame who called from a window, "What's the noise; what's the noise?" Paul Revere replied, "Noise? there will be noise enough before morning, the regulars are coming." On the morning of the 19th, the British troops, having fired on and killed several Minute Men at Lexington, did arrive at Concord. The Minute Men of Concord "did turn out" on that day, the first shot of the Revolution was fired—"the shot that sounded round the world." The British after a fierce but brief struggle were defeated, retreating over the "old North Bridge," and were harassed all the way to Boston, where they suffered defeat again; and the sun at its setting saw the British forces in disastrous rout taking shelter under the guns of its men-of-war in Boston harbor. This was the occasion and the day when liberty dawned upon the colonies.

A NOTABLE DAY.

HON. MELLEN CHAMBERLAIN.

THE 19th of April, 1775, was indeed a notable day, a day forever memorable by events of great import to that age and people, and which seem likely to affect the political condition of no inconsiderable part of the human race. It was neither unexpected nor unprepared for. The Provincial Congress, the ablest political body, as I think, that ever sat in Massachusetts, met the impending crisis with a prescience, wisdom, and practical skill never surpassed and seldom equaled by any similar body of men known to me, and I think it no exaggeration to say that what was done in the little town of Concord made possible what was done on the wider theater of Continental affairs. This is apparent to everyone who reads the journals of both bodies. And so I think this edifice in which the Provincial Congress sat, and in which we are now sitting, sacred alike to liberty and religion, where the foundation of independence was laid, should be no less dear to New

England at least, than that hall in Philadelphia in which Independence was declared, July 4, 1776.

When I was about twenty-one, and Captain Preston of Danvers about ninety-one, I interviewed him in his own house as to what he did and thought sixty-seven years before, on April 19, 1775, and now, fifty-two years later, I make my report, a little belated perhaps, but I trust not too late for the morning papers.

"Young man," said he to me, "what we meant in fighting the British was this : We always had been free and we meant to be free always." And that is the ultimate philosophy of the American Revolution.

The 19th of April, 1775, was indeed a notable day in the progress of national autonomy and representative government. Other days come and go. Their sun rises and hastens to its setting. But on the 19th of April, 1775, no second sun will ever rise. Its sun once risen will never set. It still rides high and clear. Its prescribed arc is not over the visible firmament, but over the ages.

Extract Boston Journal.

AN APPROPRIATE NAME.

EX-JUDGE HOAR.

YOUR excellency has fitly called it "Patriots' Day," and so it is. But it has no exclusive title to that appellation. The 17th of June is a patriots' day, though the Connecticut general, Putnam, commanded in part. It was a patriots' day that saw Washington take command of the American army at Cambridge. Bennington and Trenton, Saratoga and Yorktown, each furnished a day for patriotic memory and patriotic thanksgiving.

But in each Massachusetts participated, with others, in the triumph and the glory.

The Fourth of July is eminently Patriots' Day for all American citizens. But this day, the 19th of April, 1775,

has a relation to Massachusetts more intimate and sacred than any other day can have ; a day on whose anniversary it has been well to provide by law that her children should keep holiday ; our mother's birthday : for on this day, 119 years ago, the Commonwealth of Massachusetts was born.

Think of it ! Plymouth and Massachusetts were English colonies. The province of Massachusetts Bay was a British province. In the French and Indian war our fathers, subjects of the English king, served under officers commissioned by the royal governor.

All writs ran in the king's name. On the house where the assembly of the province met the royal arms were emblazoned (they are there to this day, like cannon captured in battle, telling their story of our victory), and the royal flag waved over it.

The first and second congresses, which were gathered here to devise measures for the defense of liberty in Massachusetts, when this roof-tree echoed the voices of Warren and Hancock and Samuel Adams, were provincial congresses.

It was on such a community that the sun rose on the 19th of April, 1775. With it rose the provincials, and the records of that day's deeds tell of the doings of the provincials and the regulars.

That sun at its setting saw the British army driven as a foreign enemy in disastrous rout to take shelter under the guns of its men-of-war in besieged Boston ; and from that beleaguered camp, and the help those guns afforded, it never departed, till Washington drove fleet and army away together in the following March.

Bunker Hill was but a resistance to an American advance which would have made Boston untenable.

The independence of Massachusetts was practically achieved on the 19th of April, 1775, though it waited to be declared, with that of her sister States, on the 4th of July, 1776.

It was the vision of the soon-coming commonwealth that fired the prophetic soul of Adams in his immortal utter-

ance : " Oh, what an ever glorious morning is this ! " And I cannot but think that some glimpse of that beautiful and majestic prescience must have illumined and cheered the dying eyes of the martyrs of Lexington, and of those who fell in the long and bloody conflict which began at Concord bridge and ended at Charlestown neck.

Extract Boston Globe.

THE SIGNIFICANCE OF THIS HOLIDAY.

JUDGE KEYES.

THE significance of this holiday is its patriotic memories. Thrice in American history the 19th of April, has been memorable. Each time it was an uprising, revolutionary and rebellious. In 1689, that day saw Governor Andros deposed and confined in Boston. This was the outcome in New England of the revolution that seated William and Mary on the throne of the Stuarts in old England.

Eighty-six years passed on and this date saw here the beginning of a contest in arms that ended in American Independence.

At the North Bridge over yonder river was fired the shot heard round the world. The order to fire that shot was given to British subjects ; it was obeyed by American citizens. This then was the birthplace of American liberty.

You know the rest, in the books you have read,
How the British regulars fired and fled,
How the farmers gave them ball for ball
From behind each fence and farmyard wall.
Chasing the redcoats down the lane,
Then crossing the fields to emerge again
Under the trees at the turn of the road,
And only pausing to fire and load.

The retreat of the British troops that began here, ended at Yorktown. The old North Bridge is the pivot on which the history of the world since turns.

Another eighty-six years passed, and this date saw the attack on the Middlesex regiment of Massachusetts soldiers by the mob in Baltimore, the outbreak on land of the War of the Rebellion that freed the slaves.

What will happen on this day at the end of another eighty-six years, in 1947, it would be vain to even imagine. Some of those present may, most of us will not, see that celebration. Such having been the events of these three memorable 19ths of April, it was fitting that we should celebrate here to-day the first time it was made a legal holiday by the Old Bay State. No day in the calendar could be more appropriately chosen. This town of Concord especially recognizes its fitness. Thrice before we have done it honor by oration and poem and pageant, and my present position may be attributed wholly to the fact that almost alone of our townsmen each of these celebrations is distinctly within my memory. The orations of Edward Everett in 1825, of Robert Rantoul in 1850, and George William Curtis in 1875 are eloquent commemorations of the day here.

THE SPIRIT OF THE REVOLUTION.

HON. WINSLOW WARREN.

A LETTER written in the Revolutionary period by one actively engaged in the struggle contains the words: "I hope one thing will follow another till America shall appear grand before the whole world."

Turn to the town of Dedham. On the day of the fight at Concord a messenger was dispatched to Dedham. He reached the town, gave the alarm, and four military companies mustered in the different parishes—three hundred men out of a population of two thousand, so that practically every able-bodied man of Dedham started for Concord on that day. Twenty-three towns, at least, are known to have taken in the fighting before the astonished and worn-out British soldiers reached the town of Boston. Such are the

scenes which this day—now wisely made a holiday—recalls. To you is handed down a great trust—to keep alive the spirit of the Revolution. As a member of an older society, I rejoice in your new-found strength. These societies are select bodies, in the truest, highest, best sense of the word, because they represent the highest aspirations and the holiest associations of free men.

Extract Boston Journal.

THE BEGINNING OF CONSTITUTIONALITY.

GOV. GREENHALGE.

WHAT is it that gives this event its importance, its significance, its grandeur? An event is not so much that which has happened as something that causes something else to happen. The Crucifixion darkened the face of heaven, but its results have illumined all mankind. The battle at the old North Bridge had little military significance, but it resulted in the foundation of this great Republic. We came here as we may trace the windings of a noble river, from a mountain rill to a mighty stream, which bears upon its bosom the navies of the world. Here we find the beginnings of constitutional liberty.

It is unnecessary to go over again the details of this story; you know it by heart, the world knows it by heart. When that shot was fired the standard of royalty went down forever upon this continent, and the first true republic of this earth arose before the astonished eyes of men. The consequences of that little skirmish were greater than those of the skirmish on Charlegrave Field, where John Hampden poured out his life. The memories of April 19 are greater than those of any other date on the calendar. They are not limited to any one war or any one year. They tell of liberty in '75 and union in '61. Boston, Worcester, and Lowell, alike step in and claim their share in Patriots' Day.

I would not limit it by calling it "Massachusetts Day,"

because it is not limited to Massachusetts, but will be taken up by every State and Territory in the Union.

It would be difficult to find any place in the world carrying a greater significance to men than ancient Concord. Here liberty and literature walked hand in hand. Law and order dwell here. Poesy has put her finest wreath in the crown of patriotism in the hymn you have just sung. If the silent and inflexible figure of the Minute Man must always appear to stand guard at one end of the old North Bridge, surely the great spirit of Emerson stands sentinel at the other.

The uprising in 1775 was no wild rebellion, no lawless proceeding. It was well ordered by keen, law-abiding freemen. When, therefore, men not in sympathy with our institutions come demanding some violent and radical change, we must remember what the men of Concord were and what they represented.

What is the duty of patriotism to-day? It is not, thank Heaven, to march with gun and sword. It is to defend the spirit of the law and constitution, to keep sacred the Commonwealth of Massachusetts in all its parts, in all its relations. You may not hear again the wild gallop of Paul Revere, but Wisdom hangs out her lantern from every church, every college, every school, and conscience, like Paul Revere, drives on and on, through the night and through the day, to summon every sleeping force that patriotism can command against the midnight march of corrupt influences, against the attacks of disloyal traitors to the institutions and the Constitution which we love.

This day was consecrated 119 years ago by the blood of those who sleep here. I am glad that industrial success has left Concord in her idyllic condition. It seems providential. Let Concord and Lexington be regarded as the Campo Santo of constitutional liberty to which the world may turn for instruction and inspiration.

My friends, in behalf of the Commonwealth, I hail this day. I bid you Godspeed and wish you many anniversaries,

and I hope that every son and daughter will remain true to the principles for which the forefathers died."

Extract Boston Journal.

THE PROTO-MARTYRS OF LIBERTY.

HON. J. C. BRECKENRIDGE.

WHAT plain, matter-of-fact people were the actors here less than a century and a score of years ago. One must smile at the very sight of such a scene, as the well spring of joy makes the heart sing with the radiant delights of the season.

They were the country folk of their day, and unwittingly they bore in their hardy hands the highest hopes of human destiny; and they were attending to nobody's business except their own. They gave all they had, even their lives, and in an apparently hopeless cause, but it was in favor of one of those few causes that are superior to human life; and who among us to-day would not glory to have our names numbered among "those few immortal ones who are not born to die."

It was here that glory waited them, that purest glory that cannot be gained by seeking, but must come graciously, unsought, to crown a duty nobly done without fear, favor, or hope of reward.

The men called Americans who died here were the proto-martyrs of a cult and nation which unfalteringly bears aloft a rare devotion to "liberty with law," and finds no sacrifice too great, no service too arduous, in the name they have placed next to that "Name which is above every name and to which every knee shall bow."

Those who have died for this cause and country may have "builded better than they knew," but they knew they did all they could. And with what they did we are content. The value of their deeds is still immeasurable; and this spot illumines the very apotheosis of our humanity.

An Oriental might well exclaim to us : "Unloose the sandals from off thy feet, for the soil thou standest upon is holy ground." Certainly it is not less holy because it is homely and wholly our own.

There are some things the men of this cold climate, and, perhaps, colder generation, are still devoted to ; and one thing they love is liberty ; and this is its shrine, "where loyal hearts and true stand ever in the light," and those who died are blest. Here the fires of freedom are perpetual and can never fail while such hearts as these are true to God and native land.

Here lives have been offered up without stint, a free offering for freedom and against oppression, and since that day when farmer in homespun and soldier in scarlet lay in distorted shapes along these country roads, the round, jocund earth has never been the same ; the causes of that great contention have been set in array in every sphere of life, and our great nation has felt the thrill and accepted once and again the full exaltation and direful horrors of righteous war.

Where to find peace for the soul, we know ; and we seek such holy peace for both soul and body as may be honorably found ; but we have never found "life so dear nor peace so sweet as to be purchased at the price of chains and slavery."

So said our fathers and so say we ; to this these fields in all their calm delight cry aloud in proof, to which the heavens and earth re-echo now forever. This nation lives for no other cause, and our children are as ready as our fathers were to die for it.

The farmers and artisans who fought here on the day we celebrate, were the vanguard of a mighty host ; and steadily since that day sons of New England have led the van in arts, in song, in arms, in oratory, in literature, in industry, in thrift, "in all the qualities that do become a man"—there has been no measure to their success. In conscience, as in labors, they are supreme.

Hence, as this imperial Republic grew, their "power and potency" also had full growth; until to-day the Pleiades in their sweet influences are not more glorious in the heavens than the six stars of New England in the starry union of Old Glory, with freedom's banner floating o'er us.

The universal Thanksgiving Day, Forefathers' Day, and other customs which have become national to their extremest details, indicate how we are all led willing captives to the men of Massachusetts.

To them, knowing full well the unheralded merits in leadership and unquestioned quality and valor of the proud men of my own clime, I come from my Southern home to cry to you as men of equal merit, All hail, most worthy men! sons of liberty, all hail!

Extract Boston Globe.

THE AIM OF THE FUTURE.

EX-GOV. ROBINSON.

THE 19th of April is to be hereafter a bright day in the calendar. Lapse of time has not dimmed its glory. Wider and wider, as the years have gone on into the past, has its influence and its lessons demonstrated their sway over the hearts of men. Though the great free nation is now the proud home of multiplied millions, though in later years the grandeur of the sacrifice for the preservation of that Government which the fathers reared stands high on the record of renown, though the clank of the bondsman's fetters is no longer heard in America, and the slave of yesterday is the free man of to-day, the veneration of a grateful people commands an annual recognition of the unsurpassed glories of 1775. Now the people of Massachusetts demand that the day when the yoke of tyranny was broken and the oppressed were set free shall be consecrated in the hearts of all who love liberty, and each returning anniver-

sary shall be signalized in recounting the deeds done for liberty's sake. The old, old story told from sire to son shall become and remain as familiar as household words, and home, country, and liberty be all the dearer as generation after generation of patriots shall be reared and baptized into the true American spirit for the fierce conflicts that may yet imperil the integrity and permanence of the Government.

To every son and daughter of Lexington the associations of to-day are priceless and sacred. Turn as fondly as we may to the spot where light of heaven first touched our eyes and where was the home of our infancy, the soil that was hallowed by the earliest sacrifices for American independence and liberty is the holier birthplace, and is the dear shrine of our hearts.

The fountain of perennial youth in a republic, is found in a jealous regard for equal rights to all the people in sustaining with vigor, honesty, and purity all the great departments of the Government, the legislative, the judicial, and the executive, and in holding firmly to those principles that underlie right action between man and man in harmony with the love and justice of God's reign on earth. So governed, no free nation will grow old or decay. The traveler in foreign lands finds on every side the ruins of former greatness, the wrecks of misguided purposes, the desolation, despair, and misery borne of the degradation and enslavement of the people. But in our own free commonwealth and nation, no such scenes are before us. They bear no marks of decrepitude or decay. The fresh, red blood flows full and free, and a brighter renewal repairs the waste of years.

Before all her children, and before all those who love her worth and renown, Lexington will ever be young. She will keep abreast with the grand march of progress, she will ever be mindful of the liberty and the rights of mankind, and she will be blessed in her institutions and her homes, because true to the examples of her patriots, and

inspired by the deeds wrought out on her soil for the enduring birthright of American freedom. Revering her past, vigilant for her present, and confident of her future, her sons and her daughters will proudly share in her glories and give her the full measure of their filial devotion and love.

Oh, fair young mother, on thy brow
Shall sit a nobler grace than now,
Deep in the brightness of thy skies
The thronging years in glory rise,
And as they fleet,
Drop strength and riches at thy feet.

Extract Boston Transcript.

THE SPIRIT OF TRUE AMERICANS.

HON. WINSLOW WARREN.

THERE cannot be too many societies to perpetuate these memories, if they keep well in mind the purposes of their organization. They are select bodies, in the best sense of the word, because they represent the highest aspirations and the holiest associations of American freemen. To them is given in charge especially to spread the feeling of true Americanism, not in any party or proscriptive way, but that Americanism which stands for high principle, for sound methods, and for democracy founded upon the virtues of its people. There is need of it. The future of America is not clear. We are working out a great principle, but are surrounded with dangerous quicksands, and for our success as a nation is needed all the patriotism and all the wisdom that a study of the doing of the fathers of the Republic can possibly furnish.

Time was when our people of Massachusetts were of one blood. We have been absorbing new elements, many of which are strange and alien to our form of government; and whether or not we can safely assimilate these new elements depends largely upon the virtue and constancy and

labor of men who can feel in all its intensity the real meaning of our Revolution.

Gatherings like these are pleasant to see, and they are useful in bringing together men of common ancestry and common purpose, but the test is in the evidence you may furnish in your daily work, in your political action, in your performance of ordinary duties of American citizenship, of your appreciation of the responsibility your glorious descent imposes on you all.

See to it that these societies have a real meaning ; that each and all of you shall illustrate, in his own way, the principles of those days which cemented this union of States ; that this Republic shall grow in wisdom with its growth in power, and the future shall be securely based upon the immutable idea of justice to all men and a freedom which shall not degenerate into a wild license of democracy.

Extract Boston Herald.

PATRIOTISM is the passion which aims to serve one's country, either in defending it from invasion or protecting its rights and maintaining its laws and institutions in vigor and purity ; it is characteristic of a good citizen, the noblest passion that animates man in the character of a citizen.—N. WEBSTER.

IT is but justice to assign great merit to the temper of those citizens whose personal services were rendered without restraint, and the derangement of their affairs submitted to without dissatisfaction ; it was the triumph of patriotism over personal considerations, and our present enjoyments of peace and freedom reward the sacrifice.—G. WASHINGTON.

THAT LIBERTY BELL.*

C. B. BROWN.

I HEAR it, I hear it, that Liberty Bell ;
It comes on my ear like the resonant swell
Of the anthem of ocean, and bears the refrain
Of the freedom the nations are striving to gain.

I hear it, I hear it, that Liberty Bell,
O'er hills and o'er valleys its melodies swell ;
It jubilant rings at righteousness won,
But sadly it moans when evil is done.

It rang out its joy at our own nation's birth ;
It welcomes the wealth of the crowns of the earth ;
But its tones are all muffled in sorrow and shame,
At the brand that it sees in alcohol's name.
With the nation as partner, our sons to destroy,
It sees all the income that leads as decoy,

Hear the joy in its tones at the beauty revealed
If the fair on our Sunday its glory concealed ;
Its melody chimes at the riches displayed,
But mourns at the trust of the nation betrayed !

Ring on, then, ring on, O Liberty Bell,
The ages are waiting thy story to tell
Along with the story of manger and plain,
Each waiting the other to join the refrain ;
Then ring out the joy of the glory to be,
When broken each fetter, each captive set free.

* "It is said that the Liberty Bell is cracked and cannot be rung ; the last is a mistake—it is ringing yet."—*Fourth of July Address by Rev. H. M. Gliddon,*

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ORANGEMEN'S DAY.

Historical.—Orangeism designates the principle upon which the association of Orangemen is founded, and has for its object the maintenance of Protestant tenets and the ascendancy of Protestantism in every country where the association exists. Its members are the followers of William III., King of England and Prince of Orange, who was born November 14, 1650, and whose parents were William II., Stadtholder of the United Netherlands, and Mary, daughter of Charles I. of England. On account of what were considered the unconstitutional acts of James II., King of England, William, Prince of Orange—being, from his descent and from his marriage with Mary, elder daughter of James, Duke of York, in November, 1677, heir presumptive to the English throne—issued a declaration, on September 30, 1686, that he was coming to England to secure the assembling of a free parliament, to decide who was to be king, and by whose decision he was resolved to abide. He accordingly sailed from Holland, November 2, and in three days, November 5, landed at Torbay. After some negotiations James fled the country and went to Ireland, where for the time being nearly the whole island was in suspense regarding the rightful reigning power. William arrived in London on December 19, and at once called a meeting of peers and others who had sat in the Parliament during the reign of Charles II. By their advice he summoned a convention, which met on 22d of January, 1689, and settled the crown on William and Mary, who, after accepting the Declaration of Rights, were on 13th of February proclaimed king and queen. James, it should be remembered, was the representative of Romanism, and William of Protestantism. William proceeded to Ireland and met James in battle at the Boyne River, near Drogheda, on July 1, 1690, and defeated him. James fled the country and William entered Dublin in triumph. After this victory for Protestantism many attempts were made by the Romanists to regain what they had lost, but the Protestants were on the alert and formed combinations to maintain their ascendancy. These combinations were first called "Peep of Day Boys," but soon made way for the rich and influential organization of the Orange Society, which by degrees extended its ramifications into every portion of the British empire and into every grade of society, from the hovel to the very steps of the throne. This organization took its name from and in honor of William, Prince of Orange, who had in Ireland gained for Protestants the ascendancy by the battle of the Boyne. The first Orange

Lodge was founded in the village of Loughgall, County Armagh, September 21, 1795. The immediate occasion was a battle between Romanists and Protestants called, from the place where it occurred, the battle of the Diamond. It should be remembered that the Romanists were greatly disaffected toward English rule and this caused many to identify the cause of disloyalty with that of Popery. In 1798 the Orange Society had reached the dignity of a Grand Lodge in Ireland, and soon had its ramifications in all the centers of Protestantism in the island. In 1808 it extended to England. A Grand Lodge was formed in Manchester, but was transferred to London in 1821, whence warrants were issued for the entire kingdom. The Duke of Cumberland was elected Grand Master in 1827, and the Orange association was propagated most vigorously. The only condition of membership is that the party should be Protestant and eighteen years of age, and the election to membership be by ballot. On account of the conflicts that annually occurred during the procession of Orangemen on the day of their celebration, July 12 (N. S.), the anniversary of the battle of the Boyne, an act of Parliament was passed prohibiting the processions, but having failed to terminate the collisions, or for some other cause, the act was repealed. There is a very large membership in these Orange lodges in all the English-speaking countries under British rule, and also many thousands in the United States, but especially in British North America.

GENERAL DECLARATION.

THE Loyal Orange Institution is formed of persons desirous of supporting to the utmost of their power the principles and practice of the Christian religion, to maintain the laws and constitution of the Protestant country of which they are citizens, to afford assistance to distressed members of the order, and otherwise promote laudable and benevolent and Christian charity, and the supremacy of law, order, and constitutional freedom.

Its members associate in honor of King William III., Prince of Orange, whose name they bear, and whose immortal memory they hold in reverence, tending as he did under divine Providence to the overthrow of the most oppressive bigotry and the restoration of pure religion and liberty. They revere the memory of that immortal prince, not only as a patriot, a constitutional monarch, and a hero,

but as a true Christian ; and hope in the adoption of his name to emulate his virtues by maintaining religion without persecution, or trenching upon the rights of any.

The Orange Institution lays no claim to exclusive loyalty or exclusive Protestantism, but it admits no man within its pale whose principles are not loyal and whose creed is not Protestant. Disclaiming an intolerant spirit, the Institution demands, as an indispensable qualification, without which the greatest and wealthiest may seek admission in vain, that the candidate shall be deemed incapable of persecution or injuring anyone on account of his religious opinions, the duty of every Orangeman being to aid and defend all loyal citizens of every religious persuasion in the enjoyment of their constitutional rights.

In many quarters where the true nature of the Orange Institution is not properly known, its designs and objects have by some been misunderstood, and by others misrepresented. From the name it bears, being connected in everyone's mind with the history of parties in Ireland, some are apt to suppose that its sphere is necessarily confined to that country ; not reflecting that an instrument which has been chiefly used there to suppress rebellion, repel invasion, and secure domestic tranquillity, may be found equally efficacious to loyal men of all countries in protecting their lives, liberties, and properties. The institution is constituted upon the broadest principles of national freedom. It takes its stand upon the glorious principles of the Revolution of 1688 ; it lays its foundation in the field of universal liberty ; it disclaims the badge of faction, and knows no emblem save " For God and the Right."

QUALIFICATIONS ESSENTIAL FOR A MEMBER.

He should have a sincere love and veneration for his Almighty Maker, productive of those lively and happy fruits—righteousness and obedience to His commands ; a firm and steadfast faith in the Saviour of the world, convinced that He is the only mediator between a sinful crea-

tion and an offended Creator ; and a reliance upon the Holy Spirit the Comforter, who can give us strength to pass through the trials of this life, and assist us in gaining that life which is to come. His disposition should be humane and compassionate, and his behavior kind and conciliatory ; he should be an enemy of savage brutality and every species of unchristian conduct ; a lover of whatever tends to improve society, faithfully regarding the Protestant religion, and sincerely desirous of propagating its precepts, *i. e.*, charity and good-will to all men. Zealous in promoting the honor, happiness, and prosperity of his country ; heartily desirous of success in these pursuits, yet convinced that God alone can grant them. He should have a hatred of cursing and swearing, and of taking the name of God in vain ; he should use all opportunities of discouraging profanity among his brethren, and shun the society of all persons addicted to those shameful practices. Prudence should guide all his actions ; temperance, sobriety, and honesty direct his conduct, and the laudable objects of the institution be the motives of his endeavors.

THOUGHTS PERTINENT TO ORANGEMEN'S DAY.

ORANGEMEN ARE PROTESTANTS.—Their order has for its aim to keep fresh in the memory of mankind the great deeds and the noble achievements of the Protestants, to advance the beneficent principles of Protestantism, and to maintain a thoroughly Protestant manhood, as built on the free Gospel of the Lord Jesus Christ. They recognize the fact that the true man is the Christian.

They have in him after whom their order is named not only a splendid embodiment of their principles, but a constant inspiration manfully to pursue the noble aim they have set before them. William III., Prince of Orange, was every whit a man. He was the soul of honor, and his

course was shaped by the noblest of principles. The times called for a man, and he proved to be the man for the times.

From his early manhood, when he was called to the head of affairs in the Netherlands, and through all the stormy years that followed, especially in that mighty convulsion which drove the Stuarts from the throne of England, and placed him and Mary in the seat of power, he displayed a manhood so magnificent that it won for him the confidence and the admiration of the world.

Macaulay says of him : " His battles entitle him to be called a great man. No disaster could for one moment deprive him of his firmness or of the entire possession of all his faculties. His defeats were repaired with such marvellous celerity that before his enemies had sung the *Te Deum*, he was again-ready for the conflict ; nor did his adverse fortune ever deprive him of the respect and confidence of his soldiers. That respect and confidence he owed in no small measure to his personal courage. Courage like that of William is rare indeed."

The adherents of William largely became imbued with his spirit.

PROTESTANTISM FOUNDED ON THE BIBLE.—Protestantism plants itself squarely on an open Bible, and for that reason has rendered splendid services in the establishment of modern liberty. The Orange Society is a Protestant institution ; it champions an open Bible, and takes its principles from the sacred oracles. It awakens memories of noble deeds done for freedom, inspired by the truths of Scripture, and aims to further those broad principles of civil and religious liberty which have been fostered by the spread of Bible truth.

HUMAN LIBERTY PROMOTED BY GOD'S WORD.—These truths reveal to man his true worth and dignity, and militate most powerfully against tyranny, oppression, and all unjust laws and customs. They make him acquainted with God, with himself, and the exalted end of his being.

The Bible makes all men directly responsible to God himself for their conduct, giving the king no advantage over the peasant in that respect, making it his duty also, not to do as he pleases, but to do evermore that which is right in the sight of God. It shows that all men, as created in the image of God, and especially as redeemed by Christ, are the sons of God, and therefore brethren, and, while this truth does not destroy due subordination within necessary social and civic relations, it does bequeath on all an equal right within those relations to life, liberty, and the pursuit of happiness, to freedom of thought, speech, and action, and on the ground of which Chatham forcefully declared that "the poorest man may, in his cottage, bid defiance to all the force of the Crown." The Bible makes God alone Lord of the conscience. His word our guide in matters of faith and duty, and Christ the supreme head of the Church, who only is to be obeyed in things spiritual.

Human freedom has ever attended the dissemination of these truths. This is a simple matter of history. From the time of Moses down, those peoples who have enjoyed the light and guidance of the Word of God have always been the freest.

MODERN LIBERTY IS THE OFFSPRING OF PROTESTANTISM, especially of that form of it which is called Calvinism, for the reason that it was at the utmost pains to bring people under the power of the great truths of revelation. Up to the year 1500 there was not a single free nation in Christendom; no, not on the earth, scarcely an individual who had even the semblance of liberty. Romanism, with the banishment of the Bible, had crushed out every form of liberty, individual, civil, and religious, as well as liberty of conscience and of opinion. A long line of distinguished martyrs testify to the remorseless cruelty which the Papacy employed to keep truth, light, and liberty from the people. No one dared to utter his thoughts openly.

AMERICAN LIBERTY THE RESULT OF AN ENLIGHTENED CONSCIENCE.—Dr. Arnot once said that “all the value of service rendered by intellectual and moral beings depends on the thoughts which they entertain of God.” That was particularly true of the men who, at that time under the leadership of the Prince of Orange, stood for the defense of human liberty. Those services derived all their worth from the great thoughts which they entertained of God and his truth. Those thoughts tended inevitably toward equality in rights and authority, which is the central principle of democracy.

The struggle for liberty in America was conducted in the same spirit. It was a Protestant movement, resisted by all the might Romanism could exert, and was inspired by the living truths of the Bible, without which the struggle never could have succeeded. John Quincy Adams said that the early settlers of New England were “*a conscience colony*.” That was equally true of the Dutch and Huguenot settlers in New York, and of those from the North of Ireland in Pennsylvania, Virginia, and the Carolinas. The voice of conscience, as enlightened by the Bible, was supreme with them. They had strong convictions of truth, and as braced by them, they stood solid as the granite hills of New England until freedom's battle was won. Their first contention was for religious liberty. It was that for which they came to these Western shores, but the religious spirit carried them forward to the establishment of liberty in its fullest sense.

A NEW DAY DAWNED WITH THE RISE OF PROTESTANTISM.—Light once more broke from the divine oracles on a world lying in the darkness of slavery, and with the light came the breath of liberty. When Luther found the Bible in the monastery of Erfurth, both he and it were bound. But when he had possessed himself of its great truths, they first made him a free man, and then he sent those truths on their mission of freeing an enslaved people.

In the light which came from that book, man discerned his true dignity, and became conscious of his right to think and judge for himself in all the great matters of life without let or hindrance from priest or pope. And Bancroft has well said : "At Luther's bidding truth leaped over the cloister walls, and challenged every man to make her his guest ; aroused every intelligence to acts of private judgment ; changed a dependent, recipient people into a reflecting, inquiring people ; lifted each human being out of the castles of the Middle Ages, to endow him with individuality, and to summon man to stand forth as man. The world heaved with the fervent conflict of opinion."

But Rome was not inactive. She arrayed herself against this free life, and endeavored by every device in her power to extinguish the light which had been kindled. She forbade the reading of the Bible under the severest penalties. Some of the noblest men suffered and died for no other reason than that they insisted on reading and teaching the Word of God. Macaulay states : "During the last three centuries, to stunt the growth of a human mind has been the chief object of the Church of Rome. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power."

BIBLE TRUTH MAKES STALWART MEN.—The larger portion of the Protestants of the sixteenth and seventeenth centuries were composed of men and women who constituted the very nobility of God. In speaking of them Froude says they "abhorred, as no body of men ever abhorred, all conscious mendacity, all impurity, all moral wrong of every kind so far as they could recognize it. They were they who attracted to their ranks almost every man in Western Europe that hated a lie." Deeply imbued with the truths of Scripture, they had formed the solemn conviction that it was a Christian duty to resist every form

of tyranny, by all possible means, and especially religious tyranny. And in acting on that conviction they counted not their own lives dear.

At the Diet of Worms, Luther took the stand that, unless they showed him to be in error by convincing proof from Holy Scripture, he could not do otherwise than adhere to his doctrines against both Pope and emperor. In that stand he was of such a happy heart that when he had returned to his lodging place, he lifted up both his hands and cried out, "I have done it, I have done it, and if I had a thousand heads I would lose them all rather than recant!"

ROMISH AND PROTESTANT COUNTRIES CONTRASTED.—That modern liberty has resulted from the prevalence of Bible truth becomes still more evident when we contrast Protestantism with Romanism in their relation to the liberty and the prosperity of the people. In Protestant countries, where the Bible is taught and regarded as the rule of life at least in some measure, there is a steady progress in respect to all social conditions, education, enlightenment, happiness, morals, and free institutions, while in Roman Catholic countries, where the Bible is either banished, or its reading discouraged or forbidden, there is an actual retrogradé movement in all these things.

It has been shown by actual statistics that there is six times more of poverty, illiteracy, and crime in Roman Catholic than in Protestant countries. Protestantism, with its free Bible and free Gospel-preaching, means light and liberty; Romanism, with the Bible under its ban, and with the curse of auricular confession, everywhere means darkness and slavery.

MACAULAY'S VIEW OF ROMANISM.—Macaulay has truly said: "The loveliest and most fertile provinces of Europe have, under the rule of the Roman Catholic Church, been sunk in poverty, in political servitude, and intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and in-

dustry into gardens, and can boast of a long line of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination.

"The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant province, finds that he has passed from a lower to a higher civilization. On the other side of the Atlantic the same laws prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent around them is in a ferment with Protestant activity and enterprise."

GENERAL GRANT'S FAITHFUL WARNING. — General Grant spoke the truth when in 1876, addressing the Army of the Tennessee, he employed the following weighty language :

"If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but it will be between patriotism and intelligence on the one side, and superstition, ambition, and ignorance on the other. In this centennial year, the work of strengthening the foundation of the structure laid by our forefathers one hundred years ago should be begun. Let us all labor for the security of free thought, free speech, free press, and pure morals, unfettered religious sentiment, and equal rights and privileges for all men, irrespective of nationality, color, or religion. *Encourage*

free schools, and resolved that not one dollar appropriated to them shall be applied to the support of any sectarian school ; resolve that any child in the land may get a common school education, unmixed with atheistic, pagan, or sectarian teaching ; keep the Church and State forever separate."

A RENEWAL OF THE ANCIENT PROTEST NEEDED.—There is a call once more for *men* who will renew the *ancient protest*, and who will resist great wrongs and stand manfully by truth and righteousness and freedom. And should we ever lose our free institutions, future generations will say of us that we did not act the part of *men*, as did our noble sires, who with great sacrifice bequeathed them upon us.

Who can measure the value Luther, and Calvin, and Knox, and Latimer, and Washington, and Witherspoon, and Elliott, and Lincoln have been to the world? David Hume states of the Prince of Orange: "He saved his own country from ruin, he restored the liberties of these kingdoms, he supported the general independence of Europe ; and thus . . . it will be difficult to find any persons whose actions and conduct have contributed more eminently to the general interests of society and of mankind." Having played the man, succeeding generations have been blessed by his manly deeds.

WHY I AM A PROTESTANT.*

1. I AM a Protestant because Protestantism lays hold of the true means of spiritual development, and applies them to the individual, and strives for high spiritual discernment and deep intellectual conviction in the individual for the attainment of its results, instead of relying on a blind, unintelligent obedience ; because it encourages Bible study and so gives me a discriminating conscience, able to guide me in the affairs of life ; because it employs an intelligible language in its services, and does not confound spiritual

* Prize answers to the question from "The Golden Rule,"

devotion with non-essential forms, or seek to substitute the latter for the former ; because it worships only the triune God, as the Word commands ; because it has no confessional, and does not attempt to thrust an ecclesiastical personage between me and my God, but points out my direct responsibility to him and him alone. Protestantism does not attempt to interfere in the affairs of state, and does not stoop to questionable means to secure to itself temporal gain, but produces enlightened Christian citizens whose devout and earnest hearts will prompt them to guard their country's welfare. It fights the liquor traffic, and guards public educational funds from sectarian plunderers. Protestantism alone accords with the genius of our republican institutions.

WASHINGTON, D. C.

J. D. M.

2. I AM a Protestant because God teaches justification by faith ; Rome, justification by works. God says that there is but one mediator, the man Christ Jesus ; Rome teaches a host of mediators, from the Virgin to the last canonized saint. God says that none can forgive sin but himself only ; Rome's priests claim the same power. God forbids idolatry ; Rome fosters it. God says, " Let the word of Christ dwell in you richly " ; Rome denies her people God's word, and teaches the tradition of her fathers as equally authoritative. God says not to do evil that good may come ; Rome, the end justifies the means. God says it is not good for man to be alone ; Rome forbids her priests to marry. God forbids speaking in an unknown tongue without an interpreter ; Rome conducts her worship in Latin. God teaches the receiving and dwelling with Christ of the souls of believers at death ; Rome teaches a place of purgation from which the longest purse reaches heaven first. God says that " One is your master, even Christ " ; Rome exalts a mere man to be a vice-God. God says that his law is perfect ; Rome's Pope can add to or abrogate the Ten Commandments on occasion.

CEDAR RAPIDS, IA.

MRS. W. L. R.

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ST. PATRICK'S DAY.

Historical.—There is much uncertainty about the place and date of the birth of this so-called apostle of Ireland. His birth has been assigned to the year 377, to 387, and 396, of which the last is the most probable. Of the place, it is only known for certain, from his own confession, that his father had a small farm near Bonaven Tabernia, which was likely a place in the estuary of the Clyde, Scotland, called from him Kilpatrick, at or near the modern Dumbarton. Patrick tells us that his father was a deacon named Calpurnius, and others say that his mother's name was Conchez or Conchessa. Patrick's original name is said to have been Succat, Patricius being the Roman appellation by which he was known. In his sixteenth year he was seized while at his father's farm by a band of pirates and, with a number of others, was carried to Ireland and sold to a petty chief, in whose service he remained for six years, tending cattle probably on Slemish Mountain, County Antrim, where he was much given to prayer and meditation. At the close of these years he effected his escape, and sailed in a vessel from Killala Bay, and after sixty days got back to his family. After his escape, he appears to have conceived the noble idea of devoting himself to the conversion of the Irish to Christianity. Patrick himself tells us that a few years after his escape he was among the Britons with his kindred who received him as a son, and who besought him not to part from them again. But he was evidently bent upon his mission, and was so full of it, that he dreamt that a man whose name was Victorious came to him bearing innumerable letters, one of which he received and read; the beginning of it contained the words, "The voice of the Irish." While repeating these words, he says, "I imagined that I heard in my mind the voice of those who were near the wood of Fochlad, which is near the Western Sea, and thus they cried, 'We pray thee, holy youth, to come and henceforth walk among us.'" This wood was probably in the neighborhood of Killala Bay, where he remained concealed while waiting for a boat to make his escape from slavery. This dream was followed by others of a similar character, showing how completely his mission had possession of his mind. He returned to Ireland when about thirty years of age, and entered upon his work of preaching the Gospel. There is no evidence whatever that he was ordained by any man or body of men. He seems to have been designated to his work by God. In his work in Ireland he adopted the expedient of first addressing the chiefs, improving as far as possible the spirit of clanship.

and other existing usages, and in this way preparing them for the proclamation of Christian truth. He visited a large portion of the island, baptized many, both of the chieftains and of the people, and seized every opportunity of a local gathering of the people to preach to them. A large number of rude places of worship were erected under his superintendence, where the adherents of the new faith gathered and strengthened one another by counsel. He educated many of these converted people to preach the Gospel, establishing them, where he could, in groups for that purpose, and thus laying the foundation of a series of schools of the prophets, which, after Patrick's decease, formed a sort of network over the land. In time these schools of learning became even more famous than those on the Continent, and foreign ecclesiastics visited them in large numbers for the sake of their teaching and libraries, and to witness the peace and prosperity of the Church in Ireland. These schools sent out some of the most famous preachers and scholars of the Middle Ages, and their missionaries went to all parts of the Continent. In Patrick's writings there is no trace of clerical celibacy, of purgatory, of the adoration of the Virgin Mary, or transubstantiation, or of the authority of the Pope. It is conjectured that he died on the 17th of March, 493, and was buried at Downpatrick, in County Down, Ireland, where an effort has been recently made to build a monument to his memory.

LESSONS FROM ST. PATRICK'S CHARACTER AND WORK.

DR. EDWARD M'GLYNN.

I FEEL that it is hardly fitting that on the anniversary of that great man who bore the light of the Gospel of Christ and the warmth of the charity of Christ's heart to a nation should be celebrated by us merely in talking about the horrors of anything. You will bear with me, then, if I say something about the character of that great saint, if I say something of the people to whom he was sent a missionary, while I shall not entirely neglect to show how the rapacity and inhumanity of man to man, of brother to brother, of sister nation to sister nation, has brought about horrors unspeakable, miseries that, strange to say, were inflicted upon a Christian people, not by barbarian invaders, but by men kneeling before the same altars, invoking the same saints, praying to the same God. We surely can draw a lesson pregnant with instruction for all, no matter

what the place of their nativity, no matter what the race from which they have sprung, from a brief review of the life of the great apostle, and of the history of the nation whom he blessed by making it the depository of his doctrines and witness to all future time of his holy example.

It is customary on this day to rehearse the history of the Irish people, to go over the sad catalogue of the miseries that that people have endured and to give voice to the agony of the Irish heart over the sorrows of so many centuries. Again, it is the custom to express gratitude to God and good will to men, after a prayer before the altar, by social entertainment, by innocent merriment. Far be it from me to forbid innocent merriment ; rather should we remember the touching humanity of Christ's apostle, St. Paul, who tells us to rejoice that we have a Father in heaven who wishes that we should be happy and who fills us with food and gladness. It is not for me, therefore, to have any words of rebuke for St. Patrick's Day banquets, for the processions and celebrations of whatsoever character, provided they be innocent, provided they tend to recall glorious memories, provided they help to suggest noble resolves, provided the celebration of the memory of a saint has nothing ungodly in it, provided the celebration of one so consecrated to God shall not be desecrated by anything unworthy of a Christian.

It is not a bad thing, it is an exceedingly good thing, that on this one day of the year at least, people of Irish nativity and race, with guests of other nations, should assemble around the festive board and in the lecture hall to hear something that shall take them out of the ruts of to-day, take them away from the miserable, selfish thought of their business, of their own even laudable, though at the same time petty, domestic cares, and remind them of their ancestors, to tell them something of the place of their race and nation in the history of the world, and in the work that the universal Father surely has to do for each of the races that he has placed upon earth as he has given work for each of the individual children that he sends into the

world. It is a good thing for them to revive the memory of their history, to be filled with a noble emulation of the glories of their fathers that shall make them examine their own consciences, as it were, to see whether they are degenerate sons of illustrious sires, shall inspire them with a firm resolve to transmit to a remote posterity the blessings of religion or character of whatsoever kind they have inherited from their fathers. And it is peculiarly pleasing for us in this sweet land of America, in this our beloved country, where Celt and Saxon and Latin come together to form the magnificent race of the future, that shall be, we may well believe, the race that shall dominate the world and hasten and make speedier the coming of the day foreseen by the poet and prayed for by sage and saint, when the whole human family shall be literally one, and when wars shall cease among men, when the miserable race prejudices shall be things of the barbarous past and the whole world shall be composed of one magnificent family of which the various nations, if they shall still retain their individuality, shall be but members, speaking one language, largely assimilated in blood, and with no rivalry but the magnificent holy emulation to show forth the glory of the Father by the wondrous work of the heart and hand of his human children.

It is creditable to the people of Ireland that their civil holiday is a religious holiday, and it is a holiday that commemorates the virtues of the man that taught their fathers the Gospel of Christ. We have not a very copious history of this man, and yet I think we know quite enough about him to justify us in saying that he was mentally and morally of a gigantic stature. There is no reason to believe that he was an eminent scholar, that he was a great inventive genius; but yet he was one of those rare men that rise once or so in a century, sent as truly as those of whom we read in Holy Writ, of whom it is said: "There was a man sent of God." When the last page of the New Testament was written surely God's hands were not tied, and to every age in every great emergency, wherever there

are children of God to be saved, where liberty is to be maintained, where the world seems ready to perish by the weight of its sins and woes, there always has been, there ever shall be, in the very nick of time, some man sent of God. Here was a nation inhabiting an island that to the then civilized world seemed to be of goodly size, an island the westernmost of the lands of Europe, an island that by some strange fate had never been subjected to the all-conquering yoke of mighty Rome. As the wondrous empire, the greatest that the world had hitherto seen, but an empire speedily to be distanced by this American empire, and still more by the world-wide English-speaking commonwealth that shall form speedily the united states of the world—as the mighty empire of the olden time was falling to pieces by its very weight, by the canker that had eaten out its heart, by the dissolute lives of its rulers and its people, as barbarians, strange, uncouth of tongue and manner, were destroying Roman temples, palaces, and tribunals, as religion seemed almost ready to be ground in the general wreck—from the outskirts of that Roman empire, as yet scarcely half Christianized, though it was more than a century after Constantine's time, there went a captive youth into Ireland, an unwilling visitor, a slave. And for many years he underwent all manner of hardships in the menial employment of tending brute beasts, a swineherd on the mountain side over which he, like the prodigal of old, was an exile from his father's house.

This man was to be the future apostle of Ireland. It was by the wondrous discipline that he underwent for years on the bleak mountain side, and the voluntary introspection and self-denial, the long prayers and communing with God, that the orphan, robbed of home, country, and friends, not treading the primrose path of idleness, but the thorny path that leads to the summit of Golgotha, was preparing in the depths of his own heart foundations that should be deep and strong enough to bear the mighty edifice that should outlast the ages—the edifice of the Christian faith of a whole nation,

of a whole race destined in after years to spread over the civilized world, and wherever it should be to bear reverently and lovingly in head and heart the name of the Apostle Patrick.

And after long captivity enabled to escape, he desired to return a voluntary exile, no longer coerced by whip or lash, but urged and goaded by the overwhelming charity of Christ and love of mankind, the desire to be a benefactor to the very people, some members of which had treated him very cruelly. He desired to return good for evil. He desired to make that people a Christian people. When this man went to Ireland, his success, we are told by all manner of traditions, was something phenomenal. During his lifetime, which, according to all accounts, was exceedingly protracted, so that he lived to be a centenarian, he accomplished the work of the almost total conversion of the Irish people to the Christian faith.

We read that as the venerable Patrick was about to die he prayed that the people so dear to him, whatever else should befall them, should never prove traitors to God, should never forsake the Christian faith that he had taught them. It would seem that his prayer was granted. But it was a very great boon that he asked. Surely we must all agree that such gifts have to be purchased at a terrible price. And what is the price that the nation or the individual must pay for supreme adherence to truth, to justice anywhere, everywhere? It is the sacrifice of all else either in spirit or in fact. The man who is not prepared to sacrifice home, father, mother, sister, brother, wife and children, land and liberty and life itself, to mount the scaffold, to be decapitated, to pine for dreary years in a dungeon, to suffer anything rather than betray the truth, is no man. And so it would seem that the Father said to Patrick, "Your prayer shall be granted if you, spokesman for this people, are willing to swear that they shall pay the price—that they shall be willing to give up land and language and liberty and life itself rather than sacrifice what they believe to be their duty to God."

Now who was this man that thus became the spokesman of the Irish people. This man was not a native of Ireland. There is every reason to believe that he was partly of a kindred race, something of a Frenchman by his mother's side ; and it may be news to a good many people here that he was something of a German by his father's side. There is excellent reason for believing that St. Patrick's father was a Teuton. There is a place on the Clyde known at the present time as Kilpatrick, very near to Dumbarton, which was a stronghold of the Romans. There is excellent reason to believe that St. Patrick's father was there in garrison and had a private residence at Kilpatrick within a short distance of the fortress. There the future apostle of Ireland was born, somewhere about the end of the fourth century. It was from his native shore, almost within sight of Ireland, that he was kidnaped by certain pirates and brought a slave to Ireland. This man was a stranger to Ireland, and his whole career is an admirable illustration of that self-sacrifice characteristic of those who would serve mankind.

It is somewhat suggestive that the Apostle of Ireland was himself a foreign born citizen. He acquired a better right to speak for Ireland than any man that was ever born in it, before or since. And that should be a lesson to moderate certain Irish patriots who would have it that there is nothing good that does not come from Ireland. There are good things, always have been and always will be, out of Ireland, as well as every country, as well as in it, and while it is permissible for us on this one day of the year to blow our own horn a little, it is well for us to be modest enough to acknowledge and to be thankful for the apostle who was not an Irishman and yet was the best Irishman that ever lived.

The Mail and Express.

THE DOCTRINES HELD BY ST. PATRICK.—Two classes of readers of St. Patrick's "Confessions" will be disappointed. The first includes those who look for the distinctive doctrines held at a later time by the Church of

Europe and set aside by the Reformers. They are not in his "Confessions." The second class includes those who expect to find in his writings protests against these doctrines. They are not there, and why? Because they were not then held and formulated so as to call for protest.

What then was his claim to honor and grateful memory? His disinterested labor for the pagan Irish, among whom he had been a slave; his patient endurance of hardship and opposition, his faithful following of what he believed to be the leading of Providence, his unaffected modesty and lowly estimate of himself, and his intelligent effort to give to the people an educated body of teachers, who did so continue their work as to develop a healthy missionary church—these are his claims to regard and veneration. "Patrick himself," says Professor Fisher of Yale, "was not a learned man, but those cloisters became centers of Christian learning and devotion, whose influence was felt through the Middle Ages and in distant parts of the world." These "cloisters," Professor Fisher says, "were established on lands given by a grateful people." They came to be counted as "cloisters" at a later time. They were at first, probably, like our "Lay colleges" and primitive seminaries, in which unmarried young men studied for the ministry, for St. Patrick made the land the "island of saints," from which missionaries went to England, as Columba did to the Northern Picts. So Dr. Fisher, who is not an Irish partisan, but a candid historian, tells us that "the Irish cloisters, still famous for learning, continued to attract many English youth, until Theodore of Tarsus, a man of scholarly abilities, was sent to England as Archbishop of Canterbury to confirm the Roman hierarchy and to introduce schools."

This "confirmation" was not effected in Ireland until Ireland was given to the English king by an authority now counted infallible, and England has had a thorn in her side ever since. What a pity that Ireland did not keep on the lines laid out by him whom she took as her "patron saint"!

DR. JOHN HALL, in *Mail and Express*.

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TEMPERANCE SERVICE.

Historical.—The origin of the temperance reform movement may be traced to a Congregational community in Moreau, N. Y., where the first temperance society in the world was organized in 1808; followed in 1810 by a series of temperance sermons preached by Rev. Herman Humphrey, a Congregationalist, and in 1812 by "Six Sermons on Intemperance" delivered by Dr. Lyman Beecher in Litchfield, Conn. In the same year he brought in a report before the Connecticut Congregational Association in which he boldly took the then novel and radical ground that all ministers should preach against the drinking custom, and that all church members should abstain from using, selling, or buying intoxicants; that farmers exclude liquors from their fields, and parents from their families, and that temperance societies be organized in every community.

The progress of this reform was, however, comparatively slow.

Edward C. Delevan of Albany, in 1828, abandoned his business as a wine merchant, and used the money he had made thereby in waging a warfare against intoxicating drink in all its forms, and in expending large sums of money in the circulation of temperance journals and of anatomical plates exhibiting the ravages of alcohol on the human stomach.

Dr. George B. Cheever, pastor of a Congregational church in Salem, Mass., published in 1835, in a Salem newspaper, "Deacon Giles' Distillery," a bitterly satirical allegory which had a wonderful popularity, but for which he was prosecuted and imprisoned for thirty days. This imprisonment, however, advertised the scathing satire, and sent "Deacon Giles" and his abominable still-house on the wings of the wind over the whole land.

In 1838, Rev. Theobald Mathew, or, as he is commonly called, Father Mathew, or the Apostle of Temperance, established an association, on the principle of total abstinence, in the city of Cork, Ireland, which in less than nine months numbered 150,000 members in that city alone, and was extended to the adjacent districts of Limerick and Kerry. The popularity of the movement was unparalleled, as is evidenced by the fact that 20,000 persons took the pledge at Nenagh in one day, 100,000 persons at Galway in two days, and 70,000 at Dublin in five days. The great centers of population both in the south and north of Ireland were visited by this remarkable temperance advocate with similar success.

Glasgow in Scotland was visited by him in 1842, where he was

met by 50,000 persons on the Green and where he administered the pledge of total abstinence to thousands who knelt on the ground in platoons, over whose necks a small medal attached to a cord was placed, and on the head of each he placed his hand and pronounced a brief benediction. With almost equal success he visited Liverpool, Manchester, and London, and in 1849 the United States. It is computed that over 4,000,000 took the pledge of total abstinence by his influence; large numbers of dramshops, breweries, and distilleries were closed, and to-day on both sides of the Atlantic there are hundreds of thousands who are still loyal members of "The Father Mathew's Societies."

Several able advocates of temperance reform became prominent almost simultaneously. Dr. Eliphalet Nott, President of Union College, New York, fired some distinguished broadsides against the drink fashion in 1836, and published in 1847 a volume of lectures on temperance, of which Dr. Peabody said, "These lectures constitute the most able, thorough, and efficient argument that has yet been constructed for the disuse of all intoxicating liquors."

In April, 1840, a drinking club of six men in Baltimore abandoned their evil habits, signed a pledge of total abstinence, and adopted the name of the "Washingtonian Temperance Society." John H. W. Hawkins became their leader, the movement spread rapidly and resulted in the reformation of many inebriates.

The greatest single result of this movement was that produced by a benevolent Quaker, a member of the order, who induced John B. Gough to take the pledge about the year 1841, who from an obscene and wretched young sot, became the most brilliant, popular, and effective advocate of temperance the world has ever seen. From the commencement of his career as an advocate in Worcester, Mass., in 1848, till his death in 1886, he is said to have thrilled by his strong appeals the hearts of ten millions of his fellow creatures.

Neal Dow, the author of what is known as the "Maine Law," by almost superhuman efforts secured the enactment of that law in his native State in 1851, prohibiting the sale of intoxicating drinks under severe penalties; a law still in operation, while its author, in his ninetieth year, is still the uncompromising opposer of strong drink ever so moderately used.

But our space will not permit us to detail even in the briefest manner the labors of many of the noble men who stood in the front of the battle and fought valiantly for many years in the cause of temperance reform. Let it suffice to mention Dr. John Marsh, the indefatigable secretary of the "Temperance Union," and the author of the famous tract, "Putnam and the Wolf," and Thomas P. Hunt, the eloquent but deformed humorist, whose jokes were a whip of scorpions to the rumsellers; Dr. Charles Jewett, who ended his noble career by writing "Forty Years' Fight with the Drink Demon"; Dr. Justin Edwards, who was one of the ablest of all pioneers in the cause, and organized the American Society for the

Promotion of Temperance, in February, 1826; Bishop Charles P. McIlvaine of Ohio, whose "Address to the Young Men of the United States of America on Temperance" was one of the earliest and most effective tracts published on the subject; Bishop Alonzo Potter of Pennsylvania, who wrote an admirable tract in advocacy of total abstinence; John Pierpont, who set the principles of total abstinence in song; Hon. Theodore Frelinghuysen, who defended these principles in the Senate chamber; the heroic Dr. John Chambers of Philadelphia and the eloquent Dr. Stephen H. Tyng in New York—both uncompromising opponents of intoxicating liquors as a beverage; Rev. Albert Barnes, who from his Philadelphia pulpit hurled one of the most powerful pleas for prohibition; Dr. T. L. Cuyler, who, since 1842, by pen and tongue has been in the forefront of the movement; Horace Greeley who, on the platform or through the press, never failed to denounce the liquor traffic; and Abraham Lincoln who, from early life till its close, defended the principles of total abstinence. The successful labors of Miss Frances E. Willard, for many years president of the W. C. T. U., are worthy of more than a passing chronicle.

Every noteworthy movement is the fruit of seed-thought in the brain of some one man or woman. The temperance reform is no exception. However it may have pervaded and been adopted by denominations or societies, it originated with some man like Nehemiah, whose heart had been made sad by witnessing the desolation around him—desolation, in this case, wrought by the use of intoxicating liquors. Probably the first temperance sermons published on this continent were two preached by the celebrated Increase Mather, and printed in Boston in 1673.

In 1758 the United Brethren, composed principally of Germans, excluded from membership all those who indulged in strong drink—meaning thereby distilled spirits—and at its first General Conference in 1811, it was required that "every member shall abstain from the use of ardent spirits excepting in case of necessity as medicine."

In 1774 the New England Yearly Meeting of Friends disowned a man for drunkenness, and the Philadelphia meeting in 1794 affirmed that those who import, make, sell, or grind grain for liquors, should not be employed in any service in the Church, nor their contributions received; and if not "reclaimed they must be disowned."

In 1778, the annual meeting of the Quakers required members to put away distilleries; five years later, those who would not "put away the loathsome idol" after the third admonition were to be excluded, and in 1804 it was unanimously decided that no member of the Church should be permitted to sell ardent spirits or wine.

In 1780 the Methodists took official action and voted to disapprove distilling and to disown those who continued the practice. Three years later they declared officially that making, selling, and drinking such liquors were "wrong in nature and consequences."

The Seventh Day Baptists as early as 1797 made a distinct test of local prohibition by enforcing laws against the sale of liquors nearby yearly meeting places.

The First Presbyterian General Assembly in 1789 voted to do all in its power to make "men sober." In 1798, because of the increase of intemperance, it appointed the last Thursday of August as a day of humiliation, fasting, and prayer; and by the same body of Christians total abstinence was foreshadowed in 1811.

In 1812 the Presbyterian Church arraigned as a public nuisance places of vending liquors by small measure, and in 1818 the Presbyterian Assembly planted itself squarely on the principle that men ought to abstain from the common use of ardent spirits.

The first total abstinence society was formed at Hector, N. Y., April 3, 1818. In 1819 Elder Sweet, a Baptist, refused to drink rum offered by a deacon, (1) because the example was bad; (2) if he took it as offered he would be drunk every night.

The Baptists claim the first temperance newspaper and publishing house, established in 1826; the first decided utterance for prohibition made in 1833; the originating of the Washingtonian movement in 1840; and the oldest continuous church temperance service in the world, that of the Baptist Bethel in Boston, which has been held for over fifty years, and has a mammoth pledge-roll with more than 30,000 signatures, mainly seamen from all the nations of the earth.

All denominations of Christians have wheeled more or less fully into the line of either temperance or total abstinence reform, and at their annual meeting in New York City in 1892, the Christian Endeavorers, with some 12,000 delegates in attendance, representing 1,370,000 membership in 12,080 societies from all denominations, the following was adopted:

Recognizing in the liquor traffic the giant evil of the day,

Resolved, That we condemn intemperance in every form; that we stand for total abstinence, for the suppression of the saloon, and for the dethronement of its power in the politics of our land.

Resolved, That we join in the petition which is being sent to the governments of the world, asking them to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the State from the drink traffic, and to protect our homes by the total prohibition of the curse, the heaviest that rests upon our civilization.

Resolved, That we emphasize the sacred cause of missions; that we protest once more with all our strength against the Sunday opening of the great Columbian Exposition of '93, and that we pledge ourselves to unflinching conflicts with rum, until we shall have dethroned the greatest curse of our country—the saloon.

TEMPERANCE ORGANIZATIONS.

Historical.—THE WASHINGTONIAN MOVEMENT had its origin in a tipling house in the city of Baltimore in 1840, where six men formed themselves into a club called "The Washingtonian Total Abstinence Society." The names of these six men were, William Mitchell, David Hoss, Charles Anderson, George Steer, Bill McCurdy, and Tom Campbell. John H. W. Hawkins, who was a famous temperance lecturer, early became a member, but was not one of the original six. Among the men who were reached by this temperance movement was John B. Gough.

THE ORDER OF THE SONS OF TEMPERANCE was organized in Teetotaler's Hall, No 71 Division Street, New York City, September 29, 1842.

THE NATIONAL DIVISION OF THE SONS OF TEMPERANCE was organized June 11, 1843.

THE DAUGHTERS OF TEMPERANCE was organized in 1854, and there are separate divisions of this order for people of the African race.

THE INDEPENDENT ORDER OF GOOD TEMPLARS adopted its platform in 1855, and has held annual sessions since that date.

THE ORDER OF TEMPLARS OF HONOR AND TEMPERANCE was organized in the city of New York in 1846, which is a higher order of the Sons of Temperance; and in November of the same year, the National Temple of Honor was organized, which is the supreme head of the order in the United States.

THE INDEPENDENT ORDER OF RECHABITES, whose name is taken from the 35th chapter of Jeremiah, was established in the County of Lancaster in England in 1835, and was introduced into America from England in 1842.

THE INDEPENDENT ORDER OF GOOD SAMARITANS AND DAUGHTERS OF SAMARIA, originated in the city of New York in 1847.

THE FRIENDS OF TEMPERANCE was formed at Petersburg, Va., in November, 1865. It is confined to white persons, but a separate order, called the Sons of the Soil, has been organized for colored people.

THE UNITED FRIENDS OF TEMPERANCE was organized at Chattanooga, Tenn., 1871.

THE CADETS OF TEMPERANCE was organized in Philadelphia.

THE CATHOLIC TOTAL ABSTINENCE UNION of America held its first convention in Baltimore in 1872.

THE FATHER MATHEW SOCIETIES OF TEMPERANCE were organized in 1849.

THE ORDERS OF PASSIONISTS, JESUITS, AND PAULISTS began to found total abstinence societies in 1867-69.

"THE CATHOLIC TOTAL ABSTINENCE UNION" was established in New York as the organ of the Catholic temperance societies.

THE WOMAN'S CRUSADE was projected by Dr. Dio Lewis of Boston, who lectured in various parts of the West. He organized temperance bands who drafted and presented appeals to the whisky sellers. On the 22d of December, 1873, he organized a band of seventy-five ladies to carry out his plans, who bound themselves by this solemn obligation: "We the ladies whose names are hereto appended, agree and resolve that, with God's help, we will stand by each other in this work, and persevere until it is accomplished, and see to it, so far as our influence goes, that the traffic shall never be resumed." As a result of the first week's work by the Woman's Crusade in the town of Dixon, Ill., thirty-nine dramshops were closed, and for a time no liquor was sold in the town.

Mrs. J. H. Thomson, daughter of Governor Trimble, and sister of the Rev. Dr. Trimble of the Ohio Methodist Conference, offered the first prayer in an Ohio liquor saloon.

THE TEMPERANCE UNION OF CHRISTIAN WOMEN of the City of Brooklyn was organized in the winter of 1873-74.

WOMAN'S NATIONAL CHRISTIAN TEMPERANCE UNION is the outcome of the Woman's Crusade. This Union held its first convention in November, 1874, in Cleveland, O., where a constitution was adopted, and a plan of organization projected. The first annual meeting of the Union was held in the First Methodist Episcopal Church, Cincinnati, November 18 and 19, 1875, at which there were delegates from twenty-two States of the Union. In 1884 the National Convention adopted resolutions pledging its influence to the Prohibition Party, and it has also for years championed the cause of woman's ballot.

THE RED RIBBON REFORM CLUBS originated with DR. REYNOLDS; he drew up the pledge which is the basis of all the Red Ribbon clubs. The pledge is in the words:

"Dare to do Right. We the undersigned for our own good and for the good of the world in which we live, do hereby promise and engage, with the help of Almighty God, to abstain from buying, selling, or using alcoholic or malt beverages, wine and cider included." This club originated in 1874.

THE MURPHY MOVEMENT owes its origin to a reformed drunkard and criminal named Francis Murphy, who commenced his labors as a temperance evangelist in Portland, Me., April 3, 1871.

THE NON-PARTISAN WOMAN'S CHRISTIAN TEMPERANCE UNION was formed from the Woman's Christian Temperance Union, because in 1884 the Convention in St. Louis pledged its influence to the aid of the Prohibition Party. Many of the members of the Union believed this action unwarranted, unwise, and wrong. After laboring long and unsuccessfully for the retracing of the step, they found after five years the partisan resolutions were still reiterated with increasing emphasis, and felt compelled to withdraw from the organization.

Accordingly on January 22, 1890, the Non-Partisan National

Woman's Christian Temperance Union was organized in Cleveland, O., representatives from thirteen States being present. Mrs. Ellen J. Phinney of Cleveland was elected president.

The third annual convention, held in November, 1892, in Cleveland, reported about six hundred local unions with an aggregate membership of ten to twelve thousand.

EVANGELISTIC or GOSPEL TEMPERANCE is the type of reform specially favored by Dwight L. Moody. His temperance work is strictly Gospel work. His keynote is, "Whatsoever He says unto you, do it."

COLONIAL AND STATE TEMPERANCE LAWS.

A LAW passed in the settlement of East Hampton on Long Island in 1651 provided that "no man may sell any liquor but such as are deputed thereto by the town. Such men shall not let youths, nor such as are under other men's management, remain drinking at unseasonable hours, and such persons shall not have above one-half pint at a time among four men."

In 1655 it was forbidden in the same town to sell liquor to any Indian above two drams at a time, and he must be sent by the sachem, or have a written ticket with him furnished by the town, and not above a quart of liquor at one time.

In 1655 the infant colony of New Haven enacted the following: "No person at any time shall 'retale' any sort of strong liquor without express license from the authority of the Plantation, and that less than three gallons would be considered retail, and must not be sold above 3s. 6d. per quart. For breach of this law a penalty of five pounds was attached. Other restrictive laws were also enacted.

In 1649 the Rhode Island colony licensed the sale of strong waters to sick Indians.

In 1659 the General Court of the colonies of Connecticut ordered that any person found drunk shall pay twenty shillings for every transgression, and the owner of the house in which such a person is found shall pay ten shillings. The Court granted to one Cullick in 1654 the privi-

lege of drawing and selling one hogshead of claret and a quarter cask of red wine to his friends and neighbors free from the county's excise.

In 1661 the colony of Massachusetts regulated by law the sale of liquors.

In 1774 the Continental Congress held in Philadelphia recommended the several legislatures in the United States to pass laws to put an immediate stop to the pernicious practice of distilling grain.

Massachusetts enacted, February 20, 1808, that no less than fifteen gallons of liquors should be sold at one time.

Mississippi enacted in 1809 that no less than one gallon should be sold at one time.

In 1832 the commissioners in Athens, Ga., imposed a tax of \$500 upon the venders of ardent spirits.

In 1837 Tennessee passed a law fining any person at the discretion of the court convicted of the offense of selling spirituous liquors.

In 1838 Massachusetts forbid by law the sale of spirits or mixed liquors in less quantities than fifteen gallons; in Connecticut they prohibited any quantity of spirits, etc., less than five gallons; in Tennessee any quantity less than one gallon was illegal; in Rhode Island ten gallons was the minimum; in Mississippi one gallon was the minimum.

In 1839 Connecticut local option was inaugurated by legislation.

In 1839 Illinois passed a law prohibiting license for retail sales in all cities and counties where petitions were presented signed by a majority of the male adult inhabitants.

In 1841 the Cherokee National Council enacted that on and after January 1, 1842, the introduction and sale of ardent spirits in the nation was unlawful.

In 1845 Huntsville, Ala., decreed that no liquor saloon license would be granted without the payment of \$2500.

In 1845 New York Legislature passed a local option law providing for special elections in the month of May in

the several cities and towns exclusive of New York City to determine the question of license or no license.

In 1846 Maine enacted its first prohibitory law.

In 1850 Wisconsin passed a civil damage law.

In 1851 Maine enacted an amended prohibitory law.

In 1852 Massachusetts enacted the "Maine Law" in its most rigid form; followed by Rhode Island and Vermont the same year.

In 1853 Michigan enacted a prohibitory law.

In 1855 prohibitory laws were enacted in New York, Delaware, Indiana, Iowa, Illinois, Nebraska, and New Hampshire.

In 1856 Maine repealed the prohibitory law.

In 1857 Maine re-enacted the prohibitory law, which is still in force.

Because of the reactionary influence and the adverse decisions of the courts, the prohibitory laws were repealed in many of the States.

Rhode Island has a license law of forty-six sections passed June 25, 1875.

The States that have at present—1894—prohibitory statutes are: Maine, Kansas, Iowa, North Dakota, South Dakota, Vermont, and New Hampshire.

In 1881 Nebraska fixed the license fee in towns at not less than \$500, and in cities of 10,000 inhabitants and upward at not less than \$1000.

High license legislation followed in Illinois, Minnesota, Pennsylvania, Massachusetts, Mississippi, Alabama, Georgia, and other States and localities.

Ohio has a tax law, for the regulation of the liquor traffic, of \$250. Also an option law by which the traffic may be prohibited.

In 1887 Michigan adopted a liquor tax law of \$500 for distilled, \$300 for fermented liquors in retail; whole-sale distilled, \$500; wholesale and retail, \$800; brewers, \$65; and upon all distillers, \$800. There is also an option law.

In 1880 Kansas adopted the first prohibitory constitutional amendment.

In 1884 Maine adopted a prohibitory constitutional amendment.

In 1889 North Dakota and South Dakota were admitted to the Union with a prohibitory clause in the constitution of each State.

In 1884 Rhode Island adopted a prohibitory constitutional amendment but repealed it in 1889.

In 1882 Iowa adopted a prohibitory constitutional amendment by a majority vote, but on account of a clerical error it was declared invalid by the Supreme Court. Many States have adopted local option provisions. Thirty-six States have provided for scientific temperance instruction in the public schools of their States, with special reference to the effects of alcoholic drinks, etc., upon the human system.

July 1, 1893, South Carolina passed a law to inaugurate State control of the liquor traffic. All saloons are prohibited; liquors to be sold only at State dispensaries by salaried and bonded officials. The Supreme Court of the State in May, 1894, sustained the law.

TEMPERANCE DAY.

THE General Assembly at Washington recommended the third Sabbath in September, or, if more convenient, some approximate Sabbath, to our churches and people as a day to be observed as a day of prayer for the success of the cause of temperance, and that our churches, ministers, and Sabbath schools be requested to observe that day by such services as shall be best fitted to arouse an interest in the subject and secure sound Biblical instruction thereon. It also recommended the taking of a collection on that day for defraying the necessary expenses of the Permanent Committee on Temperance. The Assembly in a series of well-considered resolutions pressed upon the members of

the Church the duty of abstaining from the use of all intoxicants, and, in view of the countless evils resulting from the traffic in liquor, urges the duty of individual influence in the family, in society, and in commercial life to suppress the entire traffic. The following resolution is specially commended to all our readers, viz. : " That since no restrictive laws will be of any avail unless upheld and enforced by sound public sentiment, we urge our people to use every lawful method, such as securing temperance instruction in the public schools, temperance lessons in the Sabbath schools, family instruction as well as public preaching, to create and sustain a healthy public sentiment adverse to a traffic so ruinous in its effects on the individual, on the family, on the State, and on the Church of God."

So far as we know, the duty of temperance is taught in all of our Sabbath schools, and many schools make a special feature of it. This need not be interfered with by the Assembly's admonition, which emphasizes the duty of instruction as of so much importance as to occupy a special day.

Herald and Presbyterian.

TEMPERANCE LEGISLATION IN THE UNITED STATES.

THE second act passed by the First Congress, July 4, 1789, provided for the collection of ten cents per gallon on all distilled spirits of " Jamaica proof," and eight cents on other spirits; eighteen cents a gallon on Madeira wine, and ten cents on other wines; five cents a gallon on beer, ale, and porter in casks; on all cider, beer, ale, and porter in bottles, per dozen, twenty cents; and on malt, per bushel, ten cents. The first liquor revenue act was signed by President Washington on the day of its passage by Congress.

On the last day of the closing session of the First Congress, March 3, 1791, another act pertaining to distilled

spirits was passed, containing sixty-two sections, and providing for a higher rate of duties to be paid on various grades of liquors, and for inspection and safeguards against frauds, etc., etc. In succeeding Congresses many modifications in these laws pertaining to the liquor traffic were made, and in the Third Congress an act was passed which provided always that no license shall be granted to any person to sell wines or foreign distilled spirituous liquors who is prohibited to sell the same by the laws of any State.

The same general legislative policy in dealing with the importation of intoxicating liquors from foreign countries, and with the home manufacture, was continued till the extra session of the Thirty-seventh Congress in July, 1861, occasioned by the War of the Rebellion. That was the occasion of a new and elaborate system of taxation of the liquor traffic, which is still in operation. An official compilation of the internal revenue laws enacted by Congress from July 4, 1861, and in force March 4, 1879, has been made, giving the details of the legal regulations formulated for the government control of the manufacture and sale of distilled and fermented liquors and tobacco.

The Twenty-third Congress in 1834 passed an act to regulate trade and intercourse with the Indian tribes, and preserve peace on the frontiers, approved June 30, 1834. This act was amended and made still more stringent by the Twenty-ninth Congress in 1847. This with several other amendments are still in force.

Congress also enacted that "no license for the sale of intoxicating liquors, at any place within one mile of the Soldiers' Home property in the District of Columbia, shall be granted." This prohibitory proviso is still in force.

Congress has by enactments forbade the sale of liquors to soldiers in six military posts located in prohibition territory.

A bill passed by the Fifty-first Congress, known as "The original package measure," provides that all liquors transported into any State shall be subject to the laws of that

State. The same Congress admitted the States of North Dakota and South Dakota into the Union, each of which States had articles in the constitution providing for the prohibition of the manufacture and sale of intoxicating liquors therein. By an act of Congress scientific instruction, concerning the nature and effects of alcoholic drinks and other narcotics, is made compulsory in all public schools in the District of Columbia, military and naval academies, Indian and colored schools, and in the Territories of the United States.

Congress has also enacted that "no person in the District of Columbia shall sell, give, or furnish any cigar, cigarette, or tobacco in any of its forms, to any minor under sixteen years of age."

The Fifty-third Congress passed a law fixing the retail license fee at four hundred dollars and wholesale at two hundred dollars, with other restrictions, and forbids all licenses in the immediate vicinity of churches and public schools, and prohibits Sunday opening.

A bill providing for a National Inquiry concerning the alcoholic liquor traffic has passed the Senate seven times, but has always been defeated in the House.

In the Fifty-first Congress, a joint resolution proposing a prohibitory Amendment to the Constitution of the United States was introduced and favorably reported in both the Senate and House of Representatives, though not further acted upon in either body.

TEMPERANCE.

JOSEPH COOK.

IT is a fact and no fancy that we have all lived to see the abolition of slavery. Why is it incredible that some of us may live to see a greater evil, namely, the liquor traffic, made an outlaw by both State and National constitutional enactment? There is more money behind the liquor traffic than was ever behind slavery. Those who used to be called

by Charles Sumner "the Lords of the Lash " never worked, or whipped, or burned, or starved to death in any circuit of the seasons before the Civil War so many victims as the liquor traffic now destroys every year in our Republic.

Slavery never added so much to the wastes and burdens of the nation in any one year before our military conflict began, as the liquor traffic now adds every year. Slavery never cost us a thousand millions annually. Slavery never destroyed eighty thousand lives a year. Slavery did not produce nine-tenths of the crime of the land. It is on account of the unity of the liquor traffic and its growing audacity that I predict its overthrow.

Slavery went down not chiefly because it was consummate wickedness. In the history of our conflict with slavery, we saw the truth of the old pagan proverb: "Whom the gods would destroy they first make mad." Public sentiment rose slowly against slavery, but when it fired on Fort Sumter and took the nation by the throat, then opposition to it acquired national predominance. When the liquor traffic takes the nation by the throat, you will find that although Americans often wait until the fifty-ninth minute of the eleventh hour before they arouse themselves, they may, nevertheless, in a momentous crisis, unlock from their throat the grip of the great evil in the sixtieth minute.

You say license is a scheme by which millions of dollars go into the public treasury; but millions of dollars go out as a consequence. Carroll D. Wright affirms that twenty dollars are lost in direct damage for every dollar gained by license. It is a system by which you rob Peter to pay Paul and do not pay Paul. It is a system by which you save at the spigot, and waste at the barrel head. Americans are supposed to be able to see through a grindstone if the aperture is large enough; they do not suffer themselves to be hoodwinked; but millions of church members favor license chiefly because they think there will millions come by it to the government; but ten times what it pays is lost by it.

"CHRISTIAN LIBERTY" NOT A LICENSE.

REV. DR. CHARLES L. THOMPSON.

CHRISTIAN liberty is the right of self-determining Christian conduct, within the limits of the laws which the Founder of the Christian republic has promulgated for its safety and perpetuation. Those laws are—those pillars that support the temple of Christian manhood are two. First, love of God ; secondly, love of thy neighbor. I must not do anything which will jeopardize either. As regards love of God, I have no right to take a serious risk of deadening or injuring the love of God in my heart. I say there are none of us so strong, so free from possible hereditary taint, that we are able to say, "The moderate use of intoxicants will, in my case, never become immoderate. Others have fallen and darkened God's love in their minds and lives, but I am strong and never will yield." No man has a right to take that risk. It is violation of one of the restraining planks of Christian liberty. Secondly, no man has a right to do that which will injure his neighbor. "If meat make my brother to offend, I will eat no meat." If any conduct of mine may imperil my brother, in regard to his body, or mind, or spirit, I have no right to thus lead him into peril. Now, moderate drinkers have a place for total abstinence in their platform. They say, "Of course if I see my drinking is going to make any other man drunk, or lead him into drinking habits, I must stop." But alas ! they bring in their moral duty at a point where not unfrequently it is absolutely inoperative and useless—too late. Who is my neighbor ? Three men are around me as my neighbors. First, the moderate drinker. I never can be sure, though I may be secure myself, that my example will not awaken an appetite that has been slumbering in his veins, it may have been, for generations. Therefore for his sake I abstain. Secondly, the man who never drinks ; for I cannot know what appetite may slumber in his veins whose safety has been his abstinence. To this point I can never be sure

that my leading him away from total abstinence may not lead him into degradation and ruin. And in the third place, the drunkard. Perhaps he is trying to climb back again to his lost manhood. As with John B. Gough, it is perfectly plain that the only ground upon which I can help him is to get down and stand by him on the ground of total abstinence. The only appeal that is the saving appeal in his case, is the lawful appeal, not to stand upon my privileges as a strong freeman and say, "I am secure and can poise the glass in my hand of liberty, but you are a slave ; don't you touch it." That kind of preaching is an insult to my own manhood and sympathy and Christian life, and never helps any man.

Christian at Work.

THE CHURCHES AND THE SALOONS.

NEAL DOW.

"We never can create a public sentiment strong enough to suppress the dram-shops until God's people take hold of the temperance reform as a part of their religion."—*Theodore L. Cuyler.*

THAT is undoubtedly true, assuming that all church members are really "God's people."

My friend Dr. Cuyler has an abounding charity ; that is a prominent feature of his character, and he always looks upon the shortcomings of others with a forbearing and forgiving spirit. With myself I am sorry to confess that I am inclined (perhaps rightly) to judge men by what they do, and not by what they profess. I wonder if I should widely err in saying that "God's people"—those who are truly such—*will* take hold of the temperance reform as a most important part of their duty, as a part of their religion, and make it a prominent part of church work ? Such persons *must* do this ; a failure to do it would lead me to the conclusion that they cannot be considered a part of God's people. Anyone loving and fearing God, feeling himself bound by solemn obligations to him and moved by

love for his fellow men to do everything in his power to promote their welfare and happiness, could not fail to make active, persistent, and earnest work in the temperance cause a part of his religion.

Here is a fearful enemy of God and man—the liquor traffic; it makes ruthless war upon the people; it blasts and destroys their homes as with pestilence and fire; it kills savagely, cruelly, more than a hundred thousand of them every year; robbing them first and driving wives and children to ruin and despair. An active agitation is going on in the country against this tremendous wrong; many men and women are exerting themselves to their utmost to obtain a remedy for this great sin, shame, and crime. “The membership of the churches” have it in their power by a word, almost by a look, to protect the country from this fearful scourge, but as a body they do nothing about it; they look on coolly and make no sign.

Can those who are truly God’s people do that? Who ever has an opinion about it let him answer. Many years ago there lived in this city a famous merchant, a great ship-owner known to everybody. One day he was on the wharf overlooking the preparations being made to cast off the fasts of a great ship of his just ready for sea. Two of his sailors were quarreling and fighting near by; a bystander said to him, “Mr. Jones, will you stand by and see these men tear each other to pieces?” “No,” was the reply and he quietly walked up the wharf with his hands crossed behind him! That it seems to me illustrates the attitude of the churches as a whole toward this great war now going on in this country between heaven and hell.

Everybody must remember with what earnestness the religious press and the churches entered into the war against the Louisiana lottery; how bravely they fought that battle and how complete the victory was. Why was that great scheme opposed and overthrown? Because it demoralized the people; because it robbed and impoverished them, because it was inconsistent with the general good.

But the liquor traffic does a hundred times more of all that than the lottery did, besides inflicting upon the people far more misery, wretchedness, and ruin than come upon them from all other sources of evil combined. Does anybody deny this or doubt it? Why then I ask should the churches as a body stand aloof from the great endeavor now going on to overthrow this enormous wickedness? If the love of God and their fellow men was really in their hearts could they be indifferent to this great wrong?

Who are the men engaged in the liquor traffic? They are largely jail-birds, men who have been in penitentiaries, State prison, jails, with many more of them who ought to be there. Bad as they are, ignorant, vile, brutal as they are, led by unscrupulous demagogues, they govern the country. They put in the occupants of the White House and put them out as their leaders give the word. Why is this organized political force, composed of the lowest and vilest part of our people, permitted to dominate the nation almost as imperiously as the Czar does the peasants and Jews of Russia? Because of the indifference to it of the membership of the churches. The *Christian at Work* said: "They are masters of the situation, when they say go, and vote go, they will go." If that is true the responsibility for this great sin, shame, and crime rests with them. Where is the force powerful and influential enough to arouse these people from what Canon Wilberforce called "abominable indifference"?

Christian at Work.

GOSPEL TEMPERANCE REFORM.

THOMAS C. MURPHY.

THERE are two great principles in this world, formation and reformation. When God made this earth he formed it, and great and majestic was the formation. Since then man has fallen, and a work only little less divine has been going on. Reforms are the life of the world; and the reformers,

though perhaps not recognized in their own day, have since been looked upon as those who have marked out the way humanity should go in its progressive course. There was a time when the horizon of religious life grew dim, and when the hope, and light, and love, and joy of the Christian heart had almost faded away, and as one looked out upon the storm of infidelity which had arisen he almost doubted the existence of a divine Creator; but as Cowper has so beautifully said :

God works in a mysterious way
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm.

And, in his own good time, he raised up a man whom he anointed and sent forth as an apostle, and his preaching and his writings shook the German Empire from center to circumference, and on the wings of influence his power was felt in the sunny fields of France, and when it crossed the English Channel and made its advent into that grand and ancient country, the people realized that the dawn of religious liberty was at hand.

I might allude to the Revolutionary period of American colonial days, but I will pass on to a more recent period when God in his wisdom caused our land to pass through severe and disastrous afflictions such as but few nations have ever been called upon to endure; for of all wars a war of sections under the same government is the most disastrous and vindictive.

But when reform is needed, it must either come by peaceful measures or by a resort to more potent means.

The curse of slavery rested upon us and for years had been a source of strife and contention, and it was apparent that our Government could not much longer retain its stability unless the accursed stumbling-block which stood in the way was forever removed. You will remember that peaceful measures and compromises were resorted to, but in

vain. Finally fierce war, with all its sad effects, resulted in striking the shackles from over three millions of God's down-trodden children. And to-day, like the Union Jack, wherever the Stars and Stripes wave they are acknowledged as the standard for physical, intellectual, and religious liberty. And we, as lovers of truth, of virtue, and of justice thank God for it.

In pointing out the analogy between these reforms which I have briefly alluded to, I would say, in the first place, that they were advocated for a long time by a minority of the people. This difficulty the Gospel Temperance Reform has had to contend with ever since its inauguration ; and because of this fact a great many good and excellent Christian people treat it with indifference. To be consistent they should also treat Christianity with indifference. For alas, Christianity has been and still is represented by only one-tenth of the people who inhabit the nations of the earth. But will Christianity therefore be wrong? Will every precious promise in our own Bible be a delusion? Will every doctrine be a fable? Will every fruit of the spirit be an apple of Sodom and Gomorrah? Will every act of benevolence become a cruel wrong? Will the sacrifice of Christ be a common fetich? Will the New Jerusalem be without foundation? Will its eternal mansions be without inhabitants? Will its rivers of pleasure become waters of Marah? Will its everlasting throne be without its King? Yea, will God himself be a liar, until we have at least one more in the ranks of Christianity than is numbered in the proud ranks of her foes? Nay, verily,

Truth forever on the scaffold :
Wrong forever on the throne ;
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own.

And in the end right shall be victorious.

The argument is baseless which asserts that a reform or a principle which is represented by a few is wrong ; and to enforce the truth of this assertion let me relate an incident concerning a man who signed the pledge, and who was imbued with a desire to get others to do likewise. In other words, he had the missionary spirit. He was a worker, and whenever he met an acquaintance he would ask him to record his name on a pledge card to abstain, and in performing this work he came in contact with a prominent citizen to whom he said :

"You have always been profuse in your expressions of sympathy for the cause of temperance, and we would like to have you practically identified with us, and I would be glad to have your signature recorded on the roll of pledged abstainers."

The gentleman said in reply : "I do not care to identify myself with your movement. Temperance is all very well in a way, but the advocates of it are in such a minority that I cannot seriously consider the proposition which you make."

"Why?" said the young man. "Because the minority is wrong?"

"Certainly," he replied. "This is a country where the majority rules, and the minority necessarily is wrong."

"If that be true," said the advocate of reform, "then I would like to ask you how you would like to have been in the majority at the time of the Flood?"

And if you remember the history of those in the olden times, they were right, and eventually they triumphed. And so with the temperance people ; though we may be in the minority, we can derive consolation from the fact that the principle we advocate is right, and right shall eventually triumph.

Truth, crushed to earth, will rise again ;
The eternal years of God are hers.
But Error, wounded, writhes in pain,
And dies amid her worshipers.

Again, all these reforms were in the interest of physical, intellectual, and religious liberty. So is the Gospel Temperance Reform. The man who is so unfortunate as to fall beneath the power of intoxicating liquor and become a drunkard, and who goes reeling and staggering through the streets, has no control over himself, and he, therefore, does not enjoy physical liberty.

The man who is a drunkard has no intellectual freedom. Science declares that alcohol seeks the intellectual faculties, clogs the brain cells, distorts the reason, vitiates the mind, shatters the nerve centers, and he who is diseased with inebriety cannot enjoy intellectual freedom.

And as to religion, it is unnecessary to argue that the moral and spiritual force and tone of the individual who has become the slave of this passion has been almost irretrievably lost.

Therefore, if we apply the force of reason to this analysis, we find that the Gospel Temperance Reform, in its present attitude, is in the interest, directly so, of the fundamental principles that underlie not only the Government of Great Britain but also of America; for it is the glory of these nations that they preserve physical, intellectual, and religious liberty to the lowliest of their subjects. This being true, then we, the people who compose the Government, for the Government in a popular sense in both these countries is of the people, for the people, and by the people—they elect the members of Congress and the representatives of the House of Commons, and the legislation of these bodies simply reflects the sentiment of their constituency—I say we, the people who create the governing power, have a duty to perform. What is it? That we shall exert our efforts and put forth our energies to hasten the dawn of that day when the sentiment which now sustains the drink traffic shall be replaced by a total abstinence sentiment.

How shall it best be brought about, is the question that naturally suggests itself. There are those who claim that

the reform should be wrought out through the ballot box. If the strength and the sustaining force of the traffic were in the ballot box, there would be a possibility of dethroning it in that way.

But, unfortunately, the root of the evil is not there, nor is it in the open saloon, nor is it to be found in the distillery; but it is grounded, and, I regret to say, it flourishes in the passions, the appetites, and the customs of the people, who are the governing power.

Public sentiment is the basis of law, and public sentiment is simply individual sentiment taken in the aggregate. A spring cannot rise higher than its source. And prohibition, to be successful, must be the outgrowth of a sentiment which is based upon the self-sacrifice involved in total abstinence, enforced in the individual life of the nation. This involves agitation, education, and regeneration. To educate the public mind and to awaken the public conscience is equivalent to enacting laws upon the subject, because out of the mind and heart of the people the laws of the land are made. The people need to realize their responsibility as individuals; and we should lay down a principle that, while men are licensed to sell liquor, none have a license to take the cunning from the hand of any man, the genius from his brain, or the happiness from his home. If these are laid upon the altar of Bacchus, it is by the consent of the possessor of them.

Too much stress cannot be laid upon the power of example. Especially is this true of young men and young women. It is an easy matter for a young man to fall; but it requires almost superhuman efforts to rise again. Our aim should be to make the drinking customs of society unpopular. One needs to possess the manliness and the heroism that will not bow to Baal. The prerogative of all is to be free and untrammelled; and the young man who hopes to achieve success, who desires to write his name high on the roll of honor, who hopes to be a blessing to his father and to his mother, an honor to his country, and

a servant of his God, should not allow himself to become contaminated, even in the slightest shadow of a shade of a degree, with the convivial habits of the age.

I wish I might be able to impress upon young ladies the almost magical power for good which they possess in behalf of this principle. Wilberforce said upon one occasion: "Give me the mothers and the daughters of the United Kingdom of Great Britain to work as a unit, and I will free the slaves." And the young ladies went up and down through the various cities with a petition to which they received the signatures of six hundred thousand citizens, asking the Commons to appropriate twenty millions of money to ransom the oppressed on the Island of Jamaica. And on the night that Wilberforce stood up to make his final appeal in behalf of the measure, his eyes rested upon that petition and his tongue grew more eloquent than it had ever been before, and he was able to seize the lazy conscience of that Parliament and drag it up to the throne of eternal justice. The bill was passed, and seven hundred thousand slaves on the Island of Jamaica were freed, and sung "Praise God from whom all blessings flow."

Give to the cause of Gospel Temperance Reform the young ladies of the country to work as a unit in their gracious, persuasive way in behalf of the principle of total abstinence, and in a few years the young men will be so impressed with the virtue of sobriety that the practice of tipping in their lives will disappear.

New York Independent.

GAINS OF TEMPERANCE IN MASSACHUSETTS.

THERE are signs that the Gothenburg system, which has gained so extensive favor during the last twenty-five years in Norway and Sweden, is attracting increasing attention both in England and in this country. In England it has earnest advocates in the Bishop of Chester and Hon. Joseph Chamberlain. The petition to the Massachusetts Legisla-

ture that all license fees be turned over to the county or State, so as not to be a temptation to voters to vote license, is in the same direction. The essential features of this system are that it takes the liquor question entirely out of politics, allows no profit to any individual from liquor selling, prevents all congregating in saloons for drinking purposes, and uses all profits for public improvements not provided for by taxation. The application of this system in this country would require important modifications. Its trial would be an experiment and the most favorable conditions would be found in towns where there is an undoubted majority against saloons. It would have the advantage of the experience for a quarter of a century of such a city as Bergen, which is three-fourths the size of Worcester. Many of those who oppose the selling of liquor on a principle which they are not now able to maintain would, we think, be willing to try this experiment as a step toward the abolition of drinking. Those who have unsuccessfully struggled to close the saloons would certainly welcome it, and those who are in the main indifferent, but who cannot close their eyes to the great evils of the saloons, would not oppose it. If the privilege were granted by the Legislature we think there are towns which would try the experiment, and we wish that legislation might be enacted giving them the opportunity.

Congregationalist.

BEER, A HARMLESS DRINK?

NEAL DOW.

DR. CROSBY says beer is as innocent and harmless as milk, ignoring the fact that England is one of the most drunken nations in the world, and that its drunkenness is on beer; ignoring the fact attested to by innumerable reformed drunkards, that intoxication on beer is far worse than that on distilled liquors and far worse to recover from; ignoring the fact that its use causes mischief of the gravest kind to some of the vital organs of the body;

ignorant of the fact that Sir Henry Thompson, one of the most eminent medical men in England, Surgeon Extraordinary to the King of Belgium, in a letter to the Archbishop of Canterbury, said : "I consider it a duty to speak upon this matter, and feel that I can do so with authority when I say that, in the course of a long practice in every rank and condition in life, from the hospital practice up, I have found that a large proportion of the most painful and dangerous diseases have their origin in what is conventionally called the moderate use of fermented liquors." This declaration of Sir Henry has never been denied by any medical authority in Europe or America. M. Taine, the eminent French writer, in his book on Germany, "Le Paos des Milliards," says that in the morning the people are beer barrels, at night they are barrels of beer. Yet we have the Rev. Dr. Crosby, at a temperance meeting, declaring that beer as a drink is as innocent and harmless as milk !

THE ROTTING QUALITY OF BEER.

THE fact is noted in the Boston *Traveller*, that the attention of the New York hospital surgeons has been called to the large number of bartenders that have lost fingers from both hands within the past few years. One case was that of an employee of a Bowery concert hall. Three of the fingers of his right hand and two of his left were rotted away when he called at Bellevue one day and begged the doctors to explain the reason. He said that his duty was to draw beer for the thousands who visited the garden nightly. The physicians finally announced to him as their conclusion that his fingers had been rotted off by the beer which he had handled. The acids and the resin in the beer are said to be the cause. The head bartender of a downtown saloon is quoted as saying that he knows of a number of cases where beer-drawers have, in addition to losing several of the fingers of both hands, lost the use of both

hands. He said: "I know, and every other bartender knows, that it is impossible to keep a good pair of shoes behind the bar." He added: "Beer will rot leather as rapidly almost as acid will eat into iron. If I were a temperance orator, I'd ask what must beer do to men's stomachs, if it eats men's fingers and their shoe leather? I'm here to sell it, but I won't drink it—not much!" We commend this significant testimony to the thoughtful consideration of beerdrinkers generally.

Temperance Advocate.

TOTAL ABSTINENCE.

ARCHBISHOP IRELAND.

WHAT difficulties lie in the way of total abstinence? None others than the pleasure of palate, and the exhilaration of animal spirits which the alcoholic potion produces. These, we repeat, and none others. Strange weakness of men—I speak particularly of men to whom position and responsibilities counsel total abstinence—strange weakness, where so little is to be lost and so much to be gained! The most skilled medical science affirms that alcoholic drink is in no manner of means required by man's physical organism, that, indeed, alcoholic drink beyond lightest doses is injurious to it. The so-called moderate drinking of social customs does a harm to mind and body—a harm which is none the less real, because a strong constitution overcomes it, or years are needed to bring it to an observable degree. The momentary excitement from alcohol is an appeal to the body's reserved forces, and the penalty exists in the reaction which is sure to follow. The most untiring soldier, General Wolseley testifies, is the total abstainer. The total abstainer, Sir John Ross writes, endures the best the cold of the frigid zone. Life insurance companies more readily issue policies on the lives of total abstainers than on those of moderate drinkers.

THE BATTLE AGAINST ALCOHOL.

E. CHENERY, M. D.

THE cause we are in is a good one ; it has the approval of Heaven, and our enemies are under the displeasure of the Almighty. Though weak and wounded, like General Corse at Altoona, we can hold the fort. To stand against the enemy sometimes shows the stuff that is in us, and gives us renown as much as at other times to advance.

The battle is the Lord's and not our own, and we are in it not at our own charges. Who fights in his own wisdom and his own sufficiency may well be disheartened. Not so with us that war not in our own strength, but for God, with faith in his name and by his help. Think, also, of what has already been done.

Satan upset the table of our enjoyments at the first and turned humanity's cup upside down, and all was lost. Then came a faint streak upon the horizon promising that the Seed of the woman should bruise our enemy's head. As the centuries went by what evolutions took place till the Man of men came visibly to the field to reinspire the faithful and call out human agencies as never before. And great Milton but revoiced the prophets when he said of our Captain :

His sire

The power of the Most High ; he shall ascend

The throne hereditary, and bound his reign

With earth's remotest bounds, his glory with the heavens.

Already in our day this is being fulfilled. His pickets are posted in the ends of the earth. There is no farther they can go. Their lines are closing in. Thrones and dominions are becoming subject to him. Unlike human wars our ranks are not being depleted, but swell with every new recruit, and these recruits come from the enemy's ranks. We gain, he loses ; and there is nothing for us to do but to keep our armor bright and push the battle on. As never

before our hosts are standing shoulder to shoulder, and there is no loss of strength by contending with each other.

Think how the foremost champion, King Alcohol, is suffering defeat. He cannot now ingratiate himself into the stomachs of clergymen, as he once could ; and now they are training their guns upon him. Not now as formerly does he find favor among thoughtful physicians. Science casts him out of the camp and brands him as an avowed enemy, while only a few years ago he was greeted as a trusted friend. Thoughtful people are waking up and taking sides against him. They are framing laws to expel him from the land, from many parts of which he has already gone. Girls and boys all abroad are being taught to see that he is wholly evil, and that continually ; and that is a quiet work now, but will show itself in mighty power in the next generation. And nothing is more concerted against him than is the arm of woman. Surely there is nothing to discourage here. Be patient. Stand to your guns and actively await God's time. It will surely come, and may come much sooner than you expect it. For one, I rejoice in the signs of the times. Somehow I feel that I shall live to see a great victory. So confident am I in this, that small and partial apparent setbacks have no power to discourage me. My soul triumphs in the justice, the humanity, the divinity of our cause. Victory will come sure and soon.

THE LICENSE SYSTEM.

MRS. E. FOSTER.

WHAT we need to demonstrate is, not only that the license system is wrong, but that it does not do what is claimed for it. Most persons accept the fundamental principles on which our reform is based ; they say of the saloon business that it is a bad business, but—but—but. We must show these people that in no place in the world where license has been tried has it accomplished what its advocates claim for it.

The aggregate amount of intoxicating liquors sold in any prohibitory State, even though the law is only partially enforced, is not so great as in similar territory under the best license laws.

Let us always enforce that point. Illustrate that statement by Iowa, glorious Iowa.

Iowa sits in shame to-day, because of the lawlessness of its river cities. The last eruption of this threatening spirit was at Muscatine. In fiendish malignity it exceeded any former manifestation of traitorous incendiarism. The homes of three honored citizens of that city were demolished by explosives, and the lives of seventeen inmates saved only by a miracle.

What was the provocation? Who were these men? What had they done? They had discharged their simple duty to the State; one as a lawyer, in the performance of professional duty; the others as civilians, following the procedure established by the laws of the State of Iowa.

They were order-loving men, and sought to protect the homes of the city and the peace of the commonwealth from the immorality and the lawlessness of the liquor traffic. Your hearts and mine swell with indignation at such mockery of stable government and crucifixion of manhood's noblest endeavor.

The name of John Mahin will be set in Iowa's history, and written on the roll of America's heroes, when the oblivion into which the liquor traffic and its supporters shall sink, shall illustrate the Scripture, "the name of the wicked shall rot."

Yet we all know there are people so mean and small that they cry, "Aha, aha, you see you cannot enforce prohibition; it should be repealed!" To these we reply that we will not yield the principle of prohibition by law, though the lack of sentiment may weaken its enforcement in certain localities; to do so would be a concession of weakness in our political system, which no loyal American should make. Let us keep the moral standard high, as Moses did on

Sinai; we will try to keep it sweet, as Jesus did, when he spake his "Blessed, Blessed, Blessed," on the Mount of Beatitudes.

Again: as to local option. Under our form of government the people speak through various constitutional agencies. "The people are sovereign, and sovereignty never dies;" as our British friends say, "The king never dies."

Sometimes the sovereignty acts through the general government; sometimes through the commonwealths; sometimes through counties; sometimes through municipalities—but it is the same sovereignty in each instance.

Now, if that sovereignty in the county says the saloon must go, we call it local option. It is the voice of the same authority in a limited area, which speaks in constitutional prohibition concerning the territory of an entire State, as in Maine or Kansas. The good results are small or great, in proportion as the area is limited or extended.

The intelligent and robust temperance worker will contend for every inch of territory he can conquer; he will begin at the threshold of his own home and not lay down the warfare while there is a dramshop in any spot the flag floats over.

THE SALOON THE GIANT CURSE.

REV. FATHER J. M. CLEARY.

THE saloon has placed the drunkard in the gutter; the saloon has made the drunkard homeless and houseless. The saloon has made the widow and the orphan, and no man knows better than the unfortunate victim of excessive drinking what a curse and enemy to him the saloon is, and because it is this enmity to him he does not want the saloon to exist.

The total abstainer has no use for the liquor saloon. The saloon is supported and maintained by the respectable, as they are denominated and imagine themselves to be, moderate drinking classes of our people. That is, those

who are moderate drinkers for a time, but who very often and in a very short time take the place of the drunkard class, who have gone down in early manhood and womanhood to fill drunkards' graves.

So the saloon exists entirely in answer to this public demand made upon it by the drinking class, by the class of men that want a drink in the morning to give them an appetite for their breakfast, and another drink at noontime to refresh them after the morning's toil, and another drink in the evening before they retire to rest, because they are weary after the fatigue of the day and that they might sleep well, and a great big drink in the morning to help them to wake up well. In the summer season the same class want a drink to cool them off, and in the winter season they want a drink to warm them up because they are cold, and when they meet with a good friend who has met with good fortune, they want to go and drink with him because they are glad, and with another friend who has met with misfortune they want to drink with him because they are sorry. And on account of this large class who live under this delusion as to the moderate use, as it is called, of strong drink, we have this national disgrace, the prosperity of the liquor saloon.

We are completely in bondage and slavery by the vile influence of the saloon in our country. We talk of our great and free institutions. We know, of course, that we have the grandest nation upon which the sun ever shines. We know that here with us the richest and rarest opportunities that have ever been known in the history of human civilization are presented to every man that he may avail himself of them to advance his position in life. We know that every man's rights and every man's privileges are guarded and protected by the grandest flag that it has ever been the privilege of free men to defend. We have no criterion of birth, of caste, of wealth, or of creed. The only criterion that we recognize is the criterion of individual merit and of individual worth.

But yet we must stand before nations of the civilized world guilty of this gross and inexcusable folly of squandering enormous sums of money and wasting the life and strength of our people, year after year, in supporting this giant curse among us.

CURES FOR DRUNKENNESS.

SIR B. W. RICHARDSON.

WHEN I asked Sir Benjamin if he had faith in any of the alleged cures for drunkenness, he exclaimed :

"Oh, no ! none whatever ; in my opinion they're quite impostures. There is no cure for inebriety but total abstinence. Of that I am quite sure. There is no reason to suppose it should be otherwise. Alcohol produces a constitution of its own, it remains long in the body after a man has commenced to be an abstainer, and so long as it is there the craving is there—the desire for itself. There is a sort of mental attraction for it which goes on until the thing is entirely eliminated from the body ; then the taste for it is forgotten and the body is itself reconstituted out of healthy material. Then you have your perfect abstainer, and even he is not so sound as a person who has never from the beginning of his life tasted alcohol."

I remarked on the growing tendency to treat confirmed drunkenness as a disease. Dr. Richardson responded :

"Drunkenness *is* a disease. I would isolate such cases at once. The quicker they leave off the better. I have never seen any mischief arise from making patients abstain altogether straight away. They grumble and complain, of course, and tell you they feel it, and so forth, but I have never in my life known any physical mischief arise from it. Patients are treated as abstainers in the Temperance Hospital. They come to us there with all kinds of diseases ; we have quite as many non-abstainers as abstainers, and I never find any difficulty. I have just published, in the *Asclepiad*, a lecture on the first two hundred cases under

my care. I never found a single patient who asked for a stimulant. When alcohol drinkers see other people getting on without alcohol, they never seem to think about it. It is a remarkable object lesson to see a man lying in one bed accustomed all his life to some spirit beverage, and an abstainer in the next bed, and no difference between them as regards their need of spirits, beer, or wine."

"Do the results obtained at the Temperance hospitals sustain your views as to the needlessness of alcohol?"

"Remarkably so. We need not be ashamed to compare ourselves with any hospital in the world as regards our results. Remembering that we are situated in the midst of a crowded population, I believe our results would stand splendidly forward. But I don't like to make comparisons: it looks egotistical."

"And do you banish alcohol altogether from your pharmacopœia?"

"I have never prescribed intentionally alcohol since I have been in the hospital. To be very exact, there are certain tinctures which can only be made by alcohol, and so, rarely, I may have prescribed them, but never with the idea of giving alcohol. We are so particular in the hospital that we use glycerine instead of alcohol for making our tinctures, and it is only exceptionally that we do not prescribe in that form."

Selected.

WANTED—A CRUSADE.

AGGRESSIVE and objective work is the only thing that will keep any organization permanently alive. A political party with no fight in it, and nothing to fight for, would soon cease to exist. A church without a definite mission to perform, and a definite devil to contend with, would speedily be in need of an epitaph. All institutions and organizations, as Mrs. Partington would say, must have "suthin' to butt agenst" in order to keep themselves alive and vigorous; and this is just as true of a religious organ-

ization as of any other. Its vitality depends upon its aggressiveness.

This whole continent of ours is groaning under the terrible slavery of the liquor power. But how long could that power endure if the Epworth League and the Christian Endeavor Society should join hands and hearts against it, from the Gulf of Mexico to the confines of eternal snow, and from Boston's gilded dome to San Francisco's Golden Gate? It would waste away like the host of Sennacherib before the sword of the Lord's angel.

Wanted—a crusade; something objective; something all-enlisting; something to set souls on fire with indignation and resolve. That is the perpetual need of any organization with the breath of true and enduring life in it. That is the need of the united young people of all our churches, of whatever denomination, throughout America. Out of the Christian training-school into the Christian arena—is not that the true law of spiritual development and accomplishment?

Zion's Herald.

STATISTICS OF LIQUOR TRAFFIC.

U. S. INTERNAL REVENUE REPORTS.

THE idea that intemperance was to be overcome by prohibitory and restrictive legislation, led its advocates to relax their efforts to reduce it by moral suasion. The legislative method having failed to achieve all that was unreasonably expected of it, temperance advocates became discouraged, and discouragement seems fitly to characterize the present state of mind concerning the drink habit.

There is no doubt that the evil is firmly fixed among the people of this country. The facts, which every man may study for himself, give little ground for joyfulness. The traffic is a profitable one, and men pursue it for the gains it brings, regardless of other results. As the number of sellers is large, rising to nearly 230,000, the number of drinkers must be reckoned, not by thousands or hundreds

of thousands, but by millions. We cannot escape the inference that this nation is a nation given to drink. For the year ending June 30, 1893, according to the report of the United States Commissioner of Internal Revenue, more than 1,171,000,000 gallons of liquor were "withdrawn for consumption." This allows nearly 19 gallons to every man, woman, and child in the United States. Estimating the number of women who do not drink and the number of children too young to drink, at 35,000,000, we have left about 28,000,000 of drinking men and women. But in this number are included all men who are total abstainers. Making allowance for these the population of drinkers is reduced to, perhaps, 20,000,000. This would raise the amount consumed per capita, not taking account of the quantities diverted to mechanical, medicinal, chemical, and culinary uses, to somewhere between 50 and 60 gallons. Nobody knows what the exact figures are, but it is certain that they are large. Somewhat more than eight per cent. of the total gallons consumed is of distilled liquors.

The revenues on distilled and malt liquors collected by the Government in 1893 amount to nearly \$127,250,000. This the consumers paid, together with the cost of distilling and brewing and the immense profits of the wholesale and retail dealers. The great bulk of the enormous aggregate thus expended annually is worse than wasted. The economical loss is something frightful to contemplate in these hard times, but it is as nothing compared with the moral and physical disasters involved. Everybody knows something of the monstrous evils, unequaled by any other agency known to men; but nobody half realizes what they are; figures cannot illustrate them; they can only at best give a faint idea of them. And the figures are so large that they seem to paralyze rather than quicken the activity of reformers, and make the prospect of successful effort well nigh hopeless.

But bad as the situation is, there is some consolation to know that it has been worse. We get some grains of en-

couragement from the following table, compiled by the Rev. John F. Loyd of Delaware, O., to show the gains and losses of twenty years, on the basis of internal revenue reports :

THE RETAIL LIQUOR TRAFFIC IN 1873 AND 1893.

	Retail Liquor Dealers.		Inhabitants to each Dealer.	
	1873	1893	1873	1893
Alabama.....	2,172	1,175	459	1,387
Arkansas.....	1,820	738	266	1,529
California and Nevada.....	7,352	13,758	82	91
Colorado and Wyoming.....	1,140	3,563	43	133
Connecticut and Rhode Island.....	3,683	5,059	205	216
Florida.....	916	453	205	414
Georgia.....	3,484	1,794	339	1,024
Illinois.....	11,764	9,784	216	192
Indiana.....	4,926	8,947	342	258
Iowa.....	3,676	6,276	323	304
Kansas and Oklahoma.....	1,806	3,446	202	431
Kentucky.....	5,296	5,048	219	368
Louisiana and Mississippi.....	6,192	5,350	250	448
Maryland, Delaware, and Dist. Col..	8,066	6,284	129	229
Massachusetts.....	8,264	5,246	176	425
Michigan.....	8,488	8,386	139	256
Minnesota.....	2,368	3,925	186	332
Missouri.....	7,516	8,890	229	303
Montana, Idaho, and Utah.....	1,168	3,502	106	121
Nebraska, N. Dakota, and S. Dakota	920	4,187	149	375
New Hampshire, Maine, and Vermont	3,264	3,350	391	411
New Jersey.....	7,536	8,948	120	162
New Mexico and Arizona.....	704	1,357	144	157
New York.....	40,844	48,566	107	141
North Carolina.....	2,496	1,414	429	1,144
Ohio.....	12,972	17,085	204	215
Oregon, Washington, and Alaska....	1,032	3,853	110	172
Pennsylvania.....	20,972	13,783	167	383
South Carolina.....	2,152	873	328	1,319
Tennessee.....	3,064	2,466	317	717
Texas.....	5,032	5,552	162	402
Virginia.....	3,540	2,789	346	594
Wisconsin.....	4,388	8,975	240	188
West Virginia.....	732	1,438	603	534
Total United States.....	200,676	229,936	192	272

From this table it appears that there are 272 inhabitants now to one liquor dealer, while in 1873 the proportion was 192 to one. This may mean much or it may mean little. It is possible that the average dealer does a larger business than he used to, at least in the cities. In rural States like Alabama and Arkansas it unquestionably implies a reduction in sales. Considering every retail dealer as engaged for business purposes in conducting a school for the propagation of the drink habit, we have in the 230,000 schoolmasters in vice a tremendous problem of reform. There are far less than half as many ministers, somewhat more than half as many churches, and not so many Sunday schools by a hundred thousand.

Against the formidable army of the Devil what forces can be mustered for reform? We have the Church; the Sunday school; the day school, where the effects of drink are scientifically taught to opening minds; temperance organizations, including the mighty W. C. T. U.; millions of praying mothers and anxious fathers. Let these forces be massed for educational, preventive, and rescue work. Let there be everywhere a gospel crusade, such as Mr. Murphy conducts, against the drink habit. The work must be a personal work, pursued persistently, and with trust in the Divine power.

All progress made in this direction is real progress. We know no other sure way leading to the final overthrow of the drink traffic. There must be a body of abstainers before there can be effective prohibition. We want more abstainers.

New York Independent.

CHRISTIAN ENDEAVORERS AND THE DRAM-SHOPS.

REV. D. J. BURRELL.

A TRUE Endeavorer should be on duty close by the dram-shop. There is no more portentous menace to our liberties than this. In the city of New York there are nine

thousand saloons. That fact alone is portentous, when we reflect that every one of them is an open doorway into the realm of darkness. But there are other considerations which give it a still broader and deeper significance. Five thousand, or more than half, of these saloons are under chattel mortgages, and these mortgages are, with scarcely an exception, held by a syndicate of twenty men—brewers, distillers, and wholesale liquor dealers. The full meaning of that statement is not grasped until we go on to consider that each saloon, at a moderate estimate, controls twenty votes, which gives to the rumsellers of New York City the balance of political power. But it is a proverb that the vote of New York City determines the political complexion of the commonwealth, and, furthermore, as goes the commonwealth of New York, so goes the nation! What then is the conclusion of the matter? The destinies of the American people are practically in the grasp of a group of less than twenty liquor dealers! Were it not for certain moral restraints put upon this formidable power by public sentiment the outlook would be as black as midnight. As it is it behooves every lover of law and order and national prosperity to use his utmost influence against the dramshop. It is not for us at this point either to call in question or to concede the right of the individual to take a social or even a convivial glass. We are not talking about rights, but about Christian duties and privileges. There is one right which in the Christian life towers above all others; it is the right to surrender all rights for the sake of one's fellow men. This is the mind that was in Christ Jesus, who, possessing all the inalienable rights of Godhead, emptied himself and became of no reputation for us. This the mind that was in the Apostle Paul also when he said, "If meat make my brother to offend, I will eat no meat while the world standeth!" Never was a grander manifesto of human rights—never a sublimer declaration of independence than that! Oh, young men, to whom the welfare of the nation is presently to be committed, be "on duty" just there,

EFFECTS OF PROHIBITION IN ATLANTA, GA.

HON. HENRY W. GRADY.

WHEN you go to get the effect of a new movement for good or evil, where do you go? Not to the rich and idle, because you may swell or diminish their income and yet not change their habits; you simply diminish the hidden surplus. Nor to the middle class, because when you diminish their income they simply pinch themselves and pinch so quietly that their neighbors do not know it; or swell their incomes and they loosen out a little and pass something up to surplus. You cannot tell it there. But go to the poorer classes, the men who labor for their daily bread, and whose wages barely suffice to give it to them, and there you find the first signs of a good or evil movement. It is at once the truth and reproach of our civilization, that starvation follows so close on labor that an evil movement is detected in the hollow cheeks of little children and the haggard faces of women before it is made manifest to the higher classes.

Let me show you some facts—my facts; they always come out, remember that; they have been laughed at a good deal, but they always get there. When you want to discover the effect on the city you all agree that you must go to the poorer classes, because to pinch them means distress; it means outcry; and to help them means to still the cry and soothe the distress.

One of Atlanta's capitalists rents houses to thirteen hundred tenants. He states that he has issued in the last year one distress warrant to where he issued twenty two years ago. I claim to be an intelligent man with some courage of conviction, but I pledge you my word, if that one fact were established to my satisfaction, I would vote for this thing if I never heard another word on this subject. Have you thought what that means—a distress warrant? It means eviction; it means the very thing that is to-day kindling the heart of this world for poor Ireland. It means eviction! It means turning woman and her little children out of the

home that covers them, and to which they are entitled. I was astonished at this statement. Another, who rents six or eight hundred houses, says: "I used to issue two or three distress warrants—four or five—a month. I have not issued a single one in eighteen months." Now both of them are Prohibitionists. Let me try you with still another. He was an anti-prohibitionist. He said: "My distress warrants averaged thirty-six to the year, and I have not issued one in twelve months."

Is there any possible answer to that? Is there any industrial, any social, any economic revolution that has been worked since this world began that would account for the diminution in this most vicious and intolerable of legal enactments? Have you thought about what a distress warrant is?

Have you ever thought about a woman being turned out of her house—the little cottage that covers her and her children? Can you picture—you who live in comfortable homes filled with light and warmth and books and joy; can you think of these people—human beings, our brothers and sisters—the poor mother, brave though her heart is breaking, huddling her little children about her; and the father weak but loving, and loving all the deeper because he knows his weakness has brought them to this want and degradation; and little children, those of whom our Saviour said, "Suffer them to come unto me and forbid them not," there asking, "Mamma, where will we sleep to-night?"—can you picture that and then their taking themselves up and the woman putting her hand with undying love and faith in the hand of the man she swore to follow through good and evil report, and marching up and down the street—this pitiable procession—through the unthinking streets, by laughing children and shining windows, looking for a hole where, like the foxes, they may hide their poor heads?

They talk to you about personal liberty; that a man should have the right to go into a grog shop and see this pitiful procession—now stopped—parading up and down our streets again. They talk to you about the

shades of Washington, Jefferson, and Monroe. I would not give one happy, rosy little woman, uplifted from that degradation—happy again in her home, with the cricket chirping on her hearthstone and her children about her knees, her husband redeemed from drink at her side—I would not give one of them for all the shades of all the men that ever contended since Cataline conspired and Cæsar fought.

I examined the city court criminal docket this afternoon, and it shows a marked and steady increase in misdemeanors from 1881 to 1885; a falling off of twenty per cent. in 1886; the record of 1887 shows 313 indictments, against 675 in 1885, and 440 in 1886. Mark that. An increase to 1885; and in 1886 there was a decrease from 675 cases to 440. That was with the experiment only half tried. The present docket extends from 1881 to 1887. Crime in 1887 less than half that of '85, and less than any year of the docket. There was scarcely a case of vagrancy for a year past. I assume to keep no man's conscience; I assume to judge for no man; I do not assume that I am better than any man, but that I am weaker, but I say this to you, I have a boy as dear to me as the ruddy drops that gather about this heart. I find my hopes already centering in his little body, and I look to him to-night to take to himself the work that, strive as I may, must fall unfinished at last from my hands. Now, I know they say it is proper to educate a boy at home; that if he is taught right at home he will not go wrong. That is a lie to begin with, but that don't matter. I have seen sons of some as good people as ever lived turn out badly. I accept my responsibility as a father. That boy may fall from the right path as things now exist. If he does, I shall bear that sorrow with such resignation as I may, but I tell you, if I were to vote to recall bar-rooms to this city, when I know that it has prospered in their absence, and that boy should fall through their agency, I tell you—and this conviction has come to me in the still watches of the night—I could not,

wearing the crowning sorrow of his disgrace and looking into the eyes of her whose heart he had broken, I could not, if I had voted to recall those bar-rooms, find answer for my conscience or support for my remorse. I don't know how any other father feels, but that is the way I feel, if God permits me to utter the truth.

The best reforms of this earth come through waste and storm and doubt and suspicion; the sun itself when it rises on each day wastes the radiance of the moon and blots the starlight from the skies, but only to unlock the earth from the clasp of night and plant the stars anew in the opening flowers. Behind that sun, as behind this movement, we may be sure there stands the Lord God Almighty, master and maker of this universe, from whose hand the spheres are rolled to their orbits, and whose voice has been the harmony of this world since the morning stars sang together.

EFFECTS OF PROHIBITION IN MAINE.

NEAL DOW.

MAINE is now one of the most prosperous States in the Union; but before the adoption of prohibition it was the poorest. The whole face of the State has been changed—for the better. Before the law there were conspicuous indications everywhere of dilapidation, unthrift, and decay, in shabby churches, shabby schoolhouses, shabby dwellings, neglected and shabby barns. Now there is nothing of all that; but everywhere are seen conclusive proofs of industry, activity, enterprise, and thrift, . . . everywhere unmistakable proofs of an industrious and thrifty people. Our people used to spend in strong drink the entire valuation of the State in every period of twenty years, as the nation is now doing every period of thirty-five years. Our State saves annually, directly and indirectly, more than twenty millions of dollars, which but for prohibition would be spent, lost, and wasted in drink. In 1894, after an experience of the benefits of

prohibition for thirty-three years, that policy was put into our constitution by a popular vote, the majority being 47,075 ; the affirmative being three times larger than the negative.

USE ONLY THE BEST LIQUOR !

JOHN B. GOUGH.

ON a certain occasion Paul Denton, a Methodist preacher in Texas, advertised a barbecue, with better liquor than is usually furnished. When the people assembled a desperado in the crowd cried out, "Mr. Paul Denton, your reverence has lied. You promised not only a good barbecue, but the best of liquors. Where's the liquor?"

"There," answered the missionary in tones of thunder, and pointing his long, bony finger at the matchless double spring gushing up in two strong columns, with a sound like a shout of joy, from the bosom of the earth. "There," he repeated, "is the liquor which God the eternal brews for all his children.

"Not in the simmering still, over smoky fires choked with poisonous gases, and surrounded with the stench of sickening odors and corruption, doth your Father in heaven prepare the precious essence of life—pure cold water. But in the glade and grassy dell, where the red deer wanders and the child loves to play, there God brews it ; and down, low down in the deepest valleys, where the fountain murmurs and the rills sing, and high up on the mountain tops, where the naked granite glitters like gold in the sun, where storm-clouds brood and the thunder storms crash ; and out on the wild, wide sea, where the hurricane howls music and the big waves roar the chorus, sweeping the march of God—there he brews it—beverage of life, health-giving water. And everywhere it is a thing of beauty, gleaming in the dewdrop, singing in the summer rain, shining in the icicles, till they seem turned to living gems ; spreading a golden veil over the setting sun, or a white gauze around the mid-

night moon ; sporting in the cataract, sleeping in the glacier, dancing in the hail shower ; folding its bright curtains softly around the wintry world, and weaving the many colored bow ; that seraph's zone of the air, whose warp is the rain-drops of the earth, and whose woof is the sunbeams of heaven, all checkered over with the celestial flowers of the mystic hand of refraction—that blessed life-water. No poison bubbles on its brink ; its foam brings not madness and murder ; no blood stains its liquid glass ; pale widows and starving children weep not burning tears in its depths ! Speak out, my friends ; would you exchange it for the demon's drink, alcohol ? ”

A shout like the roar of the tempest answered, “ No ! ”

A SHOT AT THE DECANTER.—There is a current story that a Quaker once discovered a thief in his house ; and, taking down his grandfather's old fowling-piece, he quietly said, “ Friend, thee had better get out of the way, for I intend to fire this gun *right where thee stands.* ” With the same considerate spirit we warn certain good people that they had better take the decanter off their table, for we intend to aim a Bible truth right where that decanter stands. It is in the wrong place. It has no more business to be there at all than the thief had to be in the honest Quaker's house. We are not surprised to find a decanter of alcoholic poison on the counter of a dramshop whose keeper is “ licensed ” to sell death by measure. But we are surprised to find it on the table or the sideboard of one who professes to be guided by the spirit and the teachings of God's Word. That bottle stands right in the range of the following inspired utterances of St. Paul : “ It is good neither to eat flesh, *nor to drink wine, nor anything whereby thy brother stumbleth.* ” This text must either go out of the Christian's Bible, or the bottle go off the Christian's table. The text will not move, and the bottle must.

REV. THEO. L. CUYLER, D. D.

THE IMPEACHMENT OF ALCOHOL.—We are here to confront the great enemy of our time ; to handle the greatest living question. This monster has the world for a home, the flesh for a mother, and the devil for a father. He stands erect, a monster of fabulous proportions. He has no head, and cannot think. He has no heart, and cannot feel. He has no eyes, and cannot see. He has no ears, and cannot hear. He has only an instinct by which to plan, a passion by which to allure, a coil by which to bind, a fang with which to sting, and an infinite maw in which to consume his victims. I impeach this monster, and arraign him before the bar of public judgment, and demand his condemnation in the name of industry robbed and beggared ; of the public peace disturbed and broken ; of private safety gagged and garroted ; of common justice violated and trampled ; of the popular conscience debauched and prostituted ; of royal manhood wrecked and ruined ; and of helpless innocence waylaid and assassinated.

REV. CHARLES H. FOWLER, D. D.

BAD EXAMPLE A STUMBLING-BLOCK.—The inherent wrong of using intoxicating drinks is twofold. 1. It exposes to danger the man who tampers with it ; for no man was ever *positively* assured by his Creator that he could play with the “adder” that lies coiled in a wine cup without being stung by it. 2. It puts a stumbling-block in the way of him whom we are commanded to love as ourselves. We lay down, then, the proposition that no man has a *moral* right to do anything the influence of which is certainly and inevitably hurtful to his neighbor. I have a legal right to do many things which as a Christian I cannot do. I have a legal right to take arsenic or swallow strychnine ; but I have no moral right to commit this self-destruction. I have a legal right to attend the theater. No policeman stands at the door to exclude me, or dares to eject me while my conduct is orderly and becoming. But I have no moral right to go there ; not merely because I may see

and hear much that may soil my memory for days and months, but because that whole garnished and glittering establishment, with its sensuous attractions, is to many a young person the yawning maelstrom of perdition. The dollar which I gave at the box office is my contribution toward sustaining an establishment whose dark foundations rest on the murdered souls of thousands of my fellow men. Their blood stains its walls, and from that "pit" they have gone down to another pit where no sounds of mirth ever come. Now, I ask, what right have I to enter a place where tragedies that are played off before me by painted women and dissolute men are as nothing to the tragedies of lost souls that are enacted in some parts of that house every night? What right have I to give my money and my presence to sustain that moral slaughter-house, and by walking into the theater myself to aid in decoying others to follow me?

REV. THEO. L. CUYLER, D. D.

TO THE WORKINGMEN OF SCOTLAND.—Your brawny arms make "Glasgow flourish." Yonder sweat drives the looms of Paisley and Dundee. I see in our harbor of New York the splendid steamer you launched on the Clyde. Yet the great mass of you have a hard pull to live, and but very few ever grow rich. And the simple cause of most of this poverty is that the bottle burns a hole in your pockets. You cannot support your own families and a liquor seller besides. Scotland is the birthplace of *savings banks*. How much did you deposit in them during the year just closed? Your cities and villages are full of *banks for losings* in which every depositor *gains a loss*. Nothing is paid out but disease and drunkenness and disgrace and death. The best savings bank for your money is a total abstinence pledge. The best savings bank for your affections is a pure woman's heart. The best savings bank for your soul is a trust in the Lord Jesus Christ. I wish that every young woman in Scotland would resolve never to

offer a glass of strong drink to a friend, and never to marry any young man who is not a teetotaler.

EXTRACT FROM ADDRESS BY THEO. L. CUYLER.

THERE is at least one immediate and practical piece of temperance work which every man and woman can do whatever their position in the world, or wherever they may be, and that is to put away the bottle or the wine cup from their own lips. Anyone who is not willing to make that sacrifice for the good of his fellow men has yet to learn the first letter of the temperance alphabet—abstain.

INTERNAL REVENUE COMMISSIONER MILLER has submitted to Secretary Carlisle a preliminary report of the operations of the Internal Revenue Bureau for the last fiscal year, ending June 20, 1893. The collections from distilled spirits aggregated \$94,720,000, an increase over the previous year of \$3,410,000; from fermented liquors, \$32,548,000, an increase of \$2,511,000. The tobacco collections amounted to \$31,889,000, an increase of \$889,000. In view of the obvious fact that the nation would be vastly better off every way without any alcoholic beverages or tobacco, these enormous figures, representing simply the internal revenue tax on each, indicate a waste and an injury of immense magnitude.

Temperance Advocate.

THE MORGUE OF NEW YORK CITY.—The large percentage of crime in our large cities is chargeable to the curse of intemperance; the following facts from the Annual Report of the Morgue are appalling, and shows that 8169 bodies were there received during the year ending January 1, 1894. Bellevue Hospital contributed 1620 bodies, other hospitals, asylums, and penitentiaries 3227 bodies, the "Outdoor Poor" 3322; of the latter 2316 were the bodies of infants. There were 2746 bodies claimed and buried by friends, and 5418 burials in Potter's Field.

New York Herald, January 3, 1894.

